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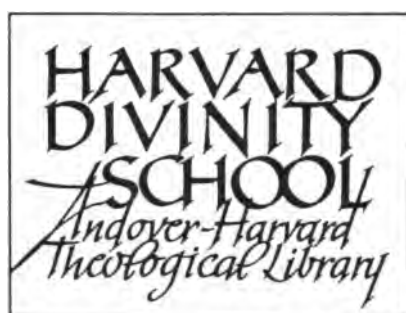
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## APOCALYPSES APOCRYPHAE.





# **APOCALYPSES APOCRYPHAE**

**MOSIS, ESDRAE, PAULI, IOHANNIS,**

ITEM

**MARIAE DORNITIO,**

**ADDITIS EVANGELIORUM ET ACTUUM APOCRYPHORUM  
SUPPLEMENTIS.**

MAXIMAM PARTEM NUNC PRIMUM EDIDIT

*Gottlob Gottfr. A. Ennothen Friedrich*  
*von*  
**CONSTANTINUS TISCHENDORF,**

PHIL. ET THEOL. D. LEGG. D. HONOR. CANTABR. IUR. CIV. D. HONOR. OXON. THEOL. ET  
PALAEOGR. BIBL. PROF. P. O. LIPS.

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**LIPSIAE**

**HERM. MENDELSSOHN.**

**MDCCCLXVI.**

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1866a

**VIRO EXCELLENTISSIMO AC PERILLUSTRI**

**AUGUSTO DE GRIMM,**

**DE EDUCANDIS DOMUS CAESAREAE RUSSICAE PRINCIPIBUS  
MERITISSIMO,**

**ITINERIS ORIENTALIS CUI CODEX SINAITICUS DEBETUR  
ADIUTORI ACERRIMO,**

**FAUTORI SUO ET AMICO**

**ANIMI DEDITISSIMI TESTANDI CAUSSA**

**D. D. D.**

**CONSTANTINUS TISCHENDORF.**



## PROLEGOMENA.

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In itineribus nostris ab anno 1840 per Europam et orientales terras factis etiam illud propositum nobis erat, ut codices indagaremus unde libri Novi Testamenti qui dicuntur apocryphi vel primum in lucem protrahi vel rectius edi possent. Nec deerat studiis eventus. Centum enim ac plus codices Graecos et Latinos invenimus quibus excutiendis exsequeremur propositum. Quorum subsidiorum ope non modo libros iam aliorum curam inprimis Fabricii et Thilonis nactos emendatius ac plenius edere contigit, sed etiam haud paucos ab oblivione vindicare. Quindecim autem anni sunt cum ad fructus itinerum et studiorum nostrorum in hoc litterarum genere publici iuris faciendos accessimus. Initium fecimus anno 1851 ab actis apostolorum apocryphis, quorum septem primi dedimus, septem alia vel primum integra vel plurimis locis emendata. Horum quae ultimo loco diximus numero nec acta Thomae eximenda sunt, quamvis maiorem reliquis diligentiam ab ipso primo editore nacta sint. Actis duobus annis post evangelia apocrypha addidimus. Cuius generis libellos rursus septem edidimus primi; reliquorum nihil non emendatum dedimus; ipsi vero gravissimi, evangelium Iacobi dicimus, evangelium Thomae, acta Pilati, multum laboris poscebant.

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Absolutis actis atque evangeliis reliquum erat ut apocalypses tractaremus. Quod brevi factum iri postquam anno 1851 in Studiis Theologicis et Criticis Heidelbergensibus significavimus, prolato ex collectionibus nostris argumento apocalypsis Pauli, quam deperditam paullo ante Fridericus Liffke dixerat, aliorumque librorum similium incognitorum, tot alii labores<sup>1</sup> et itinera tantam ei rei moram intulerunt ut nunc demum fidem solveremus.

Edidimus igitur, ut ipso libri nostri titulo significatum est, quattuor scripta quae auctores apocalypses dixerunt: quorum tria, Mosis Esdrae Pauli insignita nominibus, lucem nondum viderant, quartum, cui nomen Iohannis praefixum est, semel sed parum recte editum erat. Addidimus librum huc usque ineditum de dormitione Mariae, plerumque Iohanni adscriptum, opus inprimis memorabile et in originibus cultus Mariani indagandis gravissimum. Cui libro Graece scripto tractatus duo Latinos subiunximus, liberrime inde derivatos, quorum priorem et ipsum primi edidimus, alteri dudum vulgato antiquiorem formam ex libro scripto reddidimus.

Harum litterarum quum ea sit ratio ut vix duo codices scriptura consentientes inveniantur, difficile est recte edere quae ex pluribus fontibus haurienda sunt; si quid

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<sup>1</sup> Ex eo quem diximus anno Novum Testamentum Graece undecies edendum vel repetendum erat, additis etiam Latino textu ad codicem Amiatinum recepto et Germanico ad ipsius Lutheri normam recognito, item bis Vetus Testamentum Graece renovatis prolegomenis repetivimus; codicem Claromontanum anno 1852 edidimus, item Anecdota sacra et profana anno 1855 rursusque additis supplementis 1860; Synopsin evangelicam secundum edidimus 1864, item ab anno 1855 Monumentorum sacrorum ineditorum novae collectionis volumina quattuor (I. II. III. V.); anno 1860 Notitiam editionis codicis Sinaitici cum catalogo codicum a nobis ex oriente Petropolin perlatorum et anecdotis aliquot; anno 1862 Bibliorum codicem Sinaiticum voluminibus quattuor, anno insequenti Novum Testamentum Sinaiticum, anno 1864 Nov. Test. Graece ex Sinaitico codice Vaticana itemque Elseviriana lectione notata. Praeterea anno 1862 descriptionem itineris in terram sanctam facti vulgavimus. Exeunte autem anno 1864 etiam suscipienda erat nova Novi Testamenti editio critica maior (editio octava sive repetitionibus omnibus numeratis decina octava).

vero uno tantum ex codice petere licet, a vitiositate scripturae, qua libri eiusmodi praeter cetera conspicui sunt, vix minor edendi difficultas oritur. Quos hoc volumine libros comprehendimus, ii utraque illa nos difficultate premebant: alteri enim subsidii critici penuria, alteri codicum varietate atque discrepantia edendi laborem auxerunt. Quae ab inconstantia codicum difficultas est; ea quidem ita, si non vinci, certe praeteriri potest ut unius codicis scriptura exprimat adnotatis reliquis. Quod ut rectissime sit ubi unus prae ceteris sive antiquitatis laude sive scripturae bonitate eminet, ita vix commendari potest ubi simili modo omnes ad recuperandum textum in antiquitate vulgatum faciunt. Hoc vel maxime in eos huius voluminis libellos quadrat, qui Mosis et Iohannis apocalypses dicti sunt; quorum textum ex iis quos invenimus codicibus non sine arbitrio concinnasse videbimur. Exprompta vero larga manu singulorum varietate providimus ne aliis obtrudere videremur quae ipsi probabilia duximus.

Quae de singulis libris praefati sumus, satis pauca sunt. Tamen ab huius editionis consilio alienum erat plura dare; nec ut praeter consilium daremus per otium nunc licuit. Quem vero olim librum de evangeliorum apocryphorum origine et usu scripsimus<sup>2</sup> ubi nova editione repetemus, tantopere ab amicis flagitata, omnibus exemplis anni 1851 dudum divenditis, ea potissimum quae de dormitione Mariae hoc volumine edidimus simul tractare consentaneum erit. Quae enim de origine et usu horum scriptorum proferri possunt, ea ipsa sunt quae uberius nunc perscribere noluimus.

Praeterea nonnulla litterarum apocalypticarum supplementa Prolegomenis inserenda curavimus. Supersunt autem alia laud pauca quae ad litteras Novi Testamenti apocryphas locupletandas atque emendandas praeparavi-

<sup>2</sup> Prodiit ex auctoritate Societatis Haganae pro defendenda Religione Christiana Hagae Comitum 1851.

mus, ut epistulas varias partim iam notas partim certe nondum editas, ut Iohannis acta illa uberrima quae Prochori nomen prae se ferunt<sup>3</sup>. Quibus ad edendum corpus Novi Testamenti apocryphum reservatis, nunc satis habuimus nonnihil quod ad supplendam nostram actorum apocryphorum editionem facit ad calcem libri addere, atque alia quibus evangelia supplentur adnectere Prolegomenis.

Sed iam breviter de singulis explicandum est.

## I.

## APOCALYPSIS MOSIS.

Plures hoc nomine libri ex antiquitate innotuerunt, ita tamen ut non eodem semper eoque solo dicti esse videantur. Qua de re quum ipsi breviter diximus in Studiis Theologicis et Criticis Heidelbergensibus a. 1851. fascic. 2. tum paullo fusius explicuerunt Lückius in libro quem inscripsit: Versuch einer vollständigen Einleitung in die Offenbarung des Johannes etc. 1848. fascic. 1. pag. 232 sqq. et Dillmannus in Encyclopaedia Theologica Herzogiana vol. 12. pag. 317 sqq. (1860.) Cohærent autem cum apocalypsis Mosis quæ antiquis dicebantur libri qui circa Adamum eiusque vitam et mortem versabantur<sup>1</sup>; ab Adamo enim etiam illas fabularum initium fecisse, libro Iubilacorum probatur, quem et ipsum inter apocalypses Mosis Syncellus et Cedrenus retulerunt.

Is liber quem nunc edidimus quorsum referendus sit dubium est. Videtur autem non tam per se inventus esse sed partem alicuius maioris libri effecisse: quem quidem non mediæ ætati

<sup>3</sup> Plura alia ad Veteris Testamenti pseudepigrapha pertinent. In his eminent *testamenta duodecim patriarcharum*, quæ ad tollendam imperfectissimam Græbii editionem ex quattuor codicibus Græcis hausimus. Quæ præterea testamenta passim in codicibus inveniuntur, Abrahami, Melchisedeci, Iobi, porrexigui pretii sunt; sed et hæc transcripsimus. *Salomonis* vero *testamentum* habemus, a quo certe illud quod Fleckius edidit demum derivatum est. Ceterum ipsam quam edidimus Mosis apocalypsin inter Veteris Testamenti pseudepigrapha referendam esse apparet. Non idem in Esdrae librum quadrat, totum Christianum illum quidem.

<sup>1</sup> Cf. Dillmann. 1. l. pag. 319.

sed potius saeculis circa Christum natum tribuendum esse, quum universa libri ratione tum singulis quibusdam probabile fit, a quibus alii scriptores antiqui pependisse videntur. Huc inprimis pertinet narratio de Setho ad portas paradisi delegato olei misericordiae petendi caussa, ad quam auctor Descensus Christi ad inferos respicit capite tertio (Evagg. apocryph. pag. 303. Cf. etiam textum Latinum A cap. XII. pag. 390.) Ista fabula post vario modo exulta atque etiam medii aevi poetis celebrata <sup>2</sup> nescio an potissimum e libro nostro fluxerit, cuius principale quoddam argumentum efficit. Accedit illud quod sectionibus 7 et 17 traditur de hora qua Evam diabolus ad peccandum pellexit. Quam ad traditionem quum auctor protevangelii quod vocant capite XIII. pag. 25. allusit, Thilo rectam eius loci scripturam non assequutus praeferens morem prorsus a vero aberravit, pagina Codicis sui apocryphi 223. haec adnotans: „In his *ὥρα δοξολογίας* est tempus status felicitatis, quo primus homo fruebatur ante peccati origines, quo secundum textum cod. Vat. A cum angelis consuetudinem habuisse traditur.“ Praeterea alia. Spero autem non defuturos esse qui hanc in rem totumque librum accuratius inquirent.

Ad edendum adhibuimus codices quattuor, duo Italicos, duo Vindobonenses. Is cui siglum A dedimus codex est Venetus Nanius LXIII. chartaceus saeculi fere decimi tertii <sup>3</sup>. Hunc totum transcripsimus anno 1843. Alter Italicorum D nobis dictus Mediolanensis est Ambros. C 237 Inf. membranaceus saeculi fere undecimi. Hunc ab initio tantum et ad finem eodem anno exscripsimus. Duo Vindobonenses apud nos B et C dicuntur. B chartaceus saeculi XIII. vel XIV. a Lambecio Catalogi libro V. numero CCX notatus est; cf. l. l. pag. 63. ad codicis fol. 310 sqq. Alter membranaceus XII. fere saeculi Lambecio est libri VIII.

<sup>2</sup> Placuisse auctori carminis satyrici saec. XV. Rynke de Vos ex Goethio renovatore eius carminis (cf. apud eum Reineke Fuchs cantum 10, 21 sqq.) notissimum est. Nuperrime Alfred Maury in libro: *Croyances et Légendes de l'antiquité* (Paris, 1863), pag. 294 adnotavit eandem fabulam inveniri in „historia poenitentiae Adami“ Gallice versa a Colardo Mansion. „Cette légende se rencontre dans *l'Histoire de la pénitence d'Adam*, qui a été traduite du latin en français par Colard Mansion. Voy. Van Praet, *Recherches sur Louis de Bruges seigneur de la Gruthuyse* p. 96 et suiv.“ Dudum Lambecius (cf. Catalogi lib. V. pag. 63 et lib. II. pag. 778.) indicavit Lutwini poema de vita Adami et Evae, quod in libris scriptis bibl. Caesariae exstat, ad nostram fabulam conferendum esse.

<sup>3</sup> Auctori Catalogi p. 101. saeculi 12. vel 13. dicitur. Praeterea mendosissimum dicit et scriptum a librario qui non intelligebat quod exarabat.

codex XXXIII. Utrumque quindecim abhinc annis meo rogatu partim contulit partim descripsit vir doctissimus Schenkl Phil. D.

## II.

## APOCALYPSIS ESDRAE.

Haec Esdrae apocalypsis codicis Parisiensis Graeci 929. dudum animadversa est. Thilo in Prolegomenis Actorum Thomae pag. LXXXII sq. mentionem eius fecit, nescire se professus essetne illa eadem cum Esdrae libro iuxta Vulgati Latini ordinem quarto etc. Postea Chr. Iac. van der Vlis in Disputatione critica, quam de Ezrae libro apocrypho scripsit (Amstelodami 1839), pag. 5 sqq. protulit quae a Carolo Benedicto Hase bibliothecae Parisinae praefecto ex codice descripta acceperat<sup>1</sup>. Ex his iam intellectum est, Parisiensem textum illum satis diversum esse a libro Esdrae qui dici solet quarto, quocum nec pro antiquitate nec pro dignitate comparari potest. Nihilominus plura sunt quae Esdram Parisiensem, ut ita brevitatis caussa dicam, cum quadam veteris illius scriptoris nobilioris imitatione scripsisse probant. Ita in utroque propheta identidem ac vehementer creatorem et iudicem interpellat, atque simili ratione coercetur insolentia eius. In utroque iustitia dei ut a propheta in dubium devocatur, ita peccatis hominum ab Adamo inde commissis provocata docetur. In utroque Esdras de eo conqueritur quod Adamus peccato non praemunitus sit. In utroque homines iudicio obnoxii bestiis ab iudicio liberis miserabiliores dicuntur, non nati feliciores natis. Etiam apud Esdram antiquum iusti dicuntur mercede sua potiri nec indigere misericordia. In utroque prophetae bona promittuntur pro bonis ipsius operibus. In utroque propheta identidem pro peccatoribus deprecatur, commemorata etiam promissione Abrahamo facta. In utroque propheta scire cupit quae signa extremum iudicium praegressura sint. Accedunt alia quae simili ratione utuntur.

Hinc certe operae pretium videbatur etiam Parisiensem textum edere. Nec id vero facili negotio erat. Scriptura enim codicis, quo solo uti poteramus, passim male conservata atque vi-

<sup>1</sup> Sunt quae ab initio libelli et quae ad finem leguntur. Per errorem ibi exscripta sunt κατετάλην pro κατετέλην, χειρβίμ pro χειρουβίμ, ἐπιτυχούσι τὴν μνήμην μου pro ἐπιτελοῦσιν τ. μν. μου. Paullo ante hunc locum ibi legitur: ἐπάκουσόν μου τὸν πολλά σοι δικάσμενον, ipsi σοι non habemus.

tiosissima est: id quod ubique adnotare non ex re visum est<sup>a</sup>. Ceterum codex idem est quo iam in edendis evangelis usi sumus: cf. pag. LXXI. sub E, item alibi. Chartaceus est, saeculi fere XV.

Quum post Fabricium Lückius l. l. pag. 150 sq. duo alia scripta commemorasset, quae Esdrae nomine in codicibus Graecis bibliothecae Caesarinae Vindobonensis insigniri Lambecius indicaverat, cuiusmodi illa essent docuimus in Studiis Theol. et Criticis Heidelb. a. 1851. fasc. 2. Utrumque enim etiam Parisiis inveneram, nec alibi opinor deerunt. Sunt autem nullius pretii, nisi quod Esdrae nomen monachis medii aevi tantopere placuisse probant ut eo abuterentur ad commendanda quae ipsi ad sustentandas hominum superstitiones excogitassent. Ita igitur in cod. Parisiensi num. 2149. fol. 165 verso leguntur quae de diebus anni bonis et malis docuerunt: *Δεῖ γινώσκειν, ὃ φιλομαθέστατε, περὶ τῶν ἰβ' μηνῶν τὰς εὐχρήστιας ἡμέρας, ἃς ἐφανερώσεν ὁ Θεὸς τῷ προφήτῃ Ἐσδρα τῷ ἱερεῖ, ὥστε κατὰδηλον ποιῆσαι τοῖς ἱερεῦσιν Ἰσραὴλ τοῦ ποιεῖν ἐπ' αὐτὰς πάντα ἣσα βούλονται, ἔργον ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἀγοράζειν, πωλεῖν, κτίζειν ἐπὶ οἴκων, ἐπιχειρεῖν ἀμπελῶνα, ἐκτανθεύειν, ἐπιδίδειν παῖδα ἐπὶ μάθησιν, τοῖς πορευθῆναι εἰς ὁδὸν πραγματίας ἢ ἐπὶ θαλάσσης, τοῦ ἐπιδίδειν χεῖρα ἐπὶ νοσοῦντα ἄνθρωπον ἢ εἰς κίνησιν πολέμου ἢ εἰς δικαστήριον, ἢ ἐπιλαλεῖσθαι βασιλεῖ ἢ ἐπὶ ἄρχοντα etc.* Bonos dies excipiunt mali, de quibus sic scriptum est: *Δεῖ γινώσκειν, ὃ δῆτα (sic), ταύτης τῆς διδασκαλίας τῆσδε τῆς βίβλου περὶ τῶν πονηρῶν καὶ βλαβερῶν ἡμερῶν, ἃς ἐφανερώσεν ὁ Θεὸς τῷ προφήτῃ Ἐσδρα τῷ ἱερεῖ, ὥστε κατὰδηλον ποιῆσαι τοῖς ἱερεῦσιν Ἰσραὴλ, τοῦ φυλάττεσθαι ἐν ταύταις ταῖς ἡμέραις πᾶς ἄνθρωπος (sic) τοῦ μὴ ἄντεσθαι τι, ἔργον τοῦ μὴ κτίζειν, μὴ ἀγοράζειν -- μὴ λαλῆσαι πρὸς βασιλέαν ἢ πρὸς ἄρχοντας -- ὃ δὲ μὴ φυλάττων ταύτας, μετὰ αἰσχύνης καὶ ὕβρεως καὶ ζημίας στραφήσεται ὁ τοιοῦτος etc.*<sup>b</sup> Ex eadem faece sunt quae codex 2286. fol. 110. de singulis hebdomadis diebus continet hunc in modum: τοῦ

<sup>a</sup> Propterea C. B. Hase Christiano Iacobo v. d. Vliss, si is codicem transcribi vellet, se ipsum transcripturum promiserat. Mercenariis enim hominibus ad describendum tradi posse pro difficultate rei negavit.

<sup>b</sup> Esdrana illa praecepta excipit simile cui ipsius Aristotelis nomen praepositum est: Ἑρμηνεία περὶ τῶν ὅλων ἡμερῶν τῆς σ' (i. e. σελήνης) τῶν τε ἀγαθῶν καὶ πονηρῶν διδασκαλία Ἀριστοτέλους. Τῇ πρώτῃ ἡμέρᾳ τῆς σ' Ἀδάμ ἐπλάσθη· αὕτη ἡ ἡμέρα ἐστὶν ἀγαθὴ εἰς πᾶν ἔργον etc. Τῇ δευτέρᾳ ἡμέρᾳ τῆς σ' Εὐὰ ἐπλάσθη ἐκ τῆς πλευρᾶς τοῦ Ἀδάμ etc. Τῇ τριακοστῇ ἡμέρᾳ τῆς σ' Σαμουὴλ ἐγεννήθη· ἡ ἡμέρα αὕτη πληροφορουμένη ἐστὶν εἰς τὸ σπείραι καὶ θερίσαι etc.

προφήτου Ἑσδρα διάνγνωσις περὶ τῶν ζ' ἡμερῶν. Ἡμέρα πρώτη τῆς ἐβδομάδος ἦτοι κυριακῇ ἐὰν γένωνται καλάνδαι Ἰαννουαρίων (sic), ἔσται χειμῶν χρήσιμος, ἔαρ ὑγρόν, θέρους ξηρόν, μετόπωρον ἀνεμῶδες, καρποὶ χρήσιμοι, προβάτων δαψίλεια, μέλι πολύ, τρυγητὸς καλός, νεωτέρων θάνατος. Exit notis de die sabbati: Ἡμέρα ἐβδόμη τουτέστι σαββάτῳ ἐὰν γένωνται καλάνδαι Ἰαννουαρίων, χειμῶν οὐκ ἐπαχθής, ἔαρ καὶ θέρους ἀνεμῶδες, μετόπωρον ξηρόν, καρπῶν σπάνις - - ἀνδρῶν χρησίμων τῶν ἐπικρατούντων ἀπώλεια, ἔμνηρσιμοι πολλοὶ ἔσονται καὶ γερόντων θάνατοι.

Scripturas huiusmodi Nicephorus Homologeta (sacc. IX.) respicere videtur scribens canone 3 et 4: τὰ λεγόμενα βροντολόγια καὶ σεληνοδόρμια ἢ καλανδολόγια οὐ χρὴ παραδέχεσθαι. (Exscripsit locum Fabricius in Cod. N.T. apocr. pag. 951 sq.)

## III.

## APOCALYPSIS PAULI.

De duobus libris relatum est qui antiquis apocalypses Pauli dicebantur. Alteram, quam iam Dionysius Alexandrinus verbis ab Eusebio hist. eccl. 7, 25. relatis innuisse videtur, Epiphanius haeresi 18 (38), 2. a Caianis excogitatam appellatamque ἀναβατικὸν Παύλου atque etiam a Gnosticis usurpatam dixit. Quod Epiphanii testimonium in annalibus suis Mich. Glycas secutus est. De altera Augustinus et Sozomenus dixere. Et Augustinus quidem in Iohannis evang. cap. 16. tractatu 98. haec scripsit: *Quamquam et inter ipsos spirituales sunt utique alii alii capaciores atque meliores, ita ut quidam illorum ad ea pervenerit (pervenerint?) quae non licet homini loqui. Qui occasione vani quidam apocalypsim Pauli, quam sane (edd. al. sana) non recipit ecclesia, nescio quibus fabulis plenum stultissima praesumptione finxerunt, dicentes hanc esse unde dixerat ruptum se fuisse in tertium caelum et illic audisse ineffabilia verba, quae non licet homini loqui. Utcumque illorum tolerabilis esset audacia, si se audisse dixisset quae adhuc non licet homini loqui. Cum vero dixerit quae non licet homini loqui, isti qui sunt qui haec audeant impudenter et infeliciter loqui?* Apud Sozomenum vero hist. eccl. 7, 19, postquam revelationem Petri a veteribus quidem repudiatam sed in quibusdam Palaeestinae ecclesiis quotannis certa die lectam dixit, haec legimus: τὴν δὲ νῦν ὡς ἀποκάλυψιν Παύλου τοῦ ἀποστόλου φερομένην, ἣν οὐδεὶς ἀρχαίων εἶδε, πλεῖστοι μοναχῶν ἐπαινοῦσιν· ἐπὶ ταύτης δὲ τῆς βα-

σιλείας<sup>1</sup> ἰσχυρίζονται τινες ταύτην ἠρξῆσθαι τὴν βίβλον· λέγονται γὰρ ἐκ θείας ἐπιφανείας ἐν Ταρσῷ τῆς Κιλικίας κατὰ τὴν οἰκίαν Παύλου μαρμαρίνην λάβνακα ὑπὸ γῆν εἰρεθῆναι καὶ ἐν αὐτῇ τὴν βίβλον εἶναι. ἐρομένῳ δέ μοι περὶ τοῦτου ψευδὸς ἔφησεν εἶναι Κίλιξ πρεσβύτερος τῆς ἐν Ταρσῷ ἐκκλησίας· γεγονέναι μὲν γὰρ πολλῶν ἑτῶν καὶ ἡ πολὺὰ τὸν ἄνδρα ἐδείκνυσεν· ἔλεγε δὲ μηδὲν τοιοῦτον ἐπίστασθαι παρ' αὐτοῖς συμβάν, θαυμάζειν τε εἰ μὴ τάδε πρὸς αἰρετικῶν ἀναπέπλασται.

Quae veterum de duabus Pauli revelationibus testimonia anno 1848 recensens Lückius l. l. pag. 247. addit neutrius libri quicquam ad nos pervenisse, unde quid rei esset accuratius disci posset. Quae quum legissem, statim ad virum egregium perscripsi reperisse me anno 1843 dum Italiam perlustrarem apocalypsin Pauli ab Augustino et Sozomeno commemoratam<sup>2</sup>. Esse vero eandem accurata Sozomeni expositio, cui apprime textus libri respondet, vetat dubitare. Neque magis mihi dubium est quin rursus eadem sit quae passim post Augustinum et Sozomenum apocalypsis Pauli commemorata est, ut in decreto Gelasii de libris recipiendis et non recipiendis, in eo qui ex codice Coislin. 120. innotuit indice apocryphorum<sup>3</sup>, in scholiis ad grammaticam Dionysii Thracis<sup>4</sup>, in commentariis Theophylacti et Occumenii ad 2 Cor. 12, 4., apud Nicephorum Homologetam<sup>5</sup>, apud Marcum patriarcham Alexandrinum quaestione 2. ad Theodor. Balsamonem<sup>6</sup>. Quae sententia eo confirmatur quod his locis omnibus liber de quo quacrimus ipso nomine apocalypsis Pauli vocatur (nisi quod Marcus patriarcha τὰς ὑράσεις τοῦ ἁγίου Παύλου dicit), vetustissimum vero illud Caianorum opus ἀναβατικὸν Παύλου et apud Epiphanium et apud Glycam dicitur. Istum

<sup>1</sup> De Theodosio Magno dicit.

<sup>2</sup> Eius rei mentionem fecit Lückius anno 1852 in Addendis et Emendandis, quibus auxit librum suum.

<sup>3</sup> Vide Montfaucon: Biblioth. Coisl. pag. 194. Cf. etiam Anecd. mea sacr. et prof. 1860. pag. 280. Similis index in cod. Reg. nunc Imp. 1789 post quaestiones Anastasii Nicaeni habetur, ut docuit Coteler. PP. AA. 1698. l. p. 197.

<sup>4</sup> Leguntur in Imm. Bekkeri Anecdosis Graecis vol. III. pag. 1165: δεῖ δὲ διαγινώσκειν τὸν γραμματικὸν τὰ ὀνόματα καὶ τὰς φωνὰς τῶν εὐαγγελιστῶν, ἵνα μὴ ἀλλότριον καὶ ψευδὲς εὐαγγέλιον δέξηται. ἀλλὰ καὶ ὁμωνύμως ψευδῆ συγγράμματα εἰσιν, ὅσων ἡ λεγομένη ἀποκάλυψις τοῦ ἁγίου Παύλου· οὐ γὰρ ἐστὶ τοῦ ἁγίου Παύλου, ἀλλ' ἑτέρου, αἰρετικοῦ, τοῦ Σαμωσατέως, ὃθεν οἱ Παυλικianoὶ κατάγονται.

<sup>5</sup> Locum exscripsit Fabricius Cod. apocr. N. T. p. 951. τὴν ἀποκάλυψιν τοῦ Παύλου καὶ τὰ λεγόμενα etc. vide supra.

<sup>6</sup> Cf. Fabric. l. l. pag. 949 sqq.

libellum mox perisse probabile est cum tot aliis haereticorum libris, quorum soli fere tituli ad nos pervenerunt: nec enim a monachis probabantur, ad quos iam inde a quinto saeculo describendorum codicum negotium transiit. Quae vero iam Sozomeni aetate monachis inprimis placuit, cuius rei caussa ex ipso libro nostro satis cognoscitur, licet minime, ut Fabricio visum erat<sup>1</sup>, vitae monasticae praecepta contineat, ea saepius descripta et ubique vulgata est. Hoc luculenter probant versiones orientales. Quemadmodum enim iam dudum Elias du Pin apocalypsin Pauli etiamnum apud Coptos haberi affirmavit (Prolegg. Bibl. tom. II. p. 49.), id quod rectissime illum affirmasse puto quum Coptos libros eiusmodi adamasse certum sit, ita Assemanus Catalog. bibl. orient. Clem. Vatic. tom. III. part. 1. pag. 282. (numero 9.) apocalypsin Pauli et Arabice et Syriace in codd. Vaticanis reperiri docuit, ac nuperrime pariter in codice Nestorianorum Urumiensium Syriaco inventa ex eoque Anglice versa hoc ipso anno Londini edita est. Vide post<sup>2</sup>.

De aetate libri quae in Stud. Theol. et Critic. Heidelb. 1851. pag. 439. diximus, ea repetimus et confirmamus. Quo enim tempore arcula marmorea continens librum inventa dicitur<sup>3</sup>, eodem fere vel potius paucis annis post, fortasse anno quo Theodosius mortuus est<sup>4</sup>, ipse liber scriptus videtur esse. Inde vero quod Hierosolymam missus asseritur nescio an concludam in Palaeatina auctorem eius vixisse.

Codex Ambrosianus, in quo anno 1843 apocalypsin Pauli deteximus, C 255. Inf. signatur. Chartaceus est nec ante saec. XV.

<sup>1</sup> Cf. l. l. pag. 945. not. c.

<sup>2</sup> Revelatio Pauli in codice Collegii Oxon. Merton. (13 N 2) inventa vix aliud est quam opus medii aevi ex libera imitatione vetustioris libri profectum. Hoc iam ex titulo intellegitur: *Revelatio S. Pauli, his tribus diebus quum conversus et vocatus a Christo cecidit in terram nihil videns, ostensa sibi per S. Michaellem de poenis multiplicibus purgatorii et inferni horribilibus, et quis primus impetravit a domino requiem animabus in purgatorio permanentibus, in singulis diebus dominicis usque finem mundi subsequentibus*. Quod opus simile videtur apocalypsi Mariae, de qua infra dicitur.

<sup>3</sup> Id ipsum dubium fit vitiosa nominum consularium scriptura, quam coniectura sanare conati sumus, unde annus 380 efficitur.

<sup>4</sup> Cf. Theol. Stud. und Kritiken l. l. „es scheint im Interesse der Täuschung gelegen zu haben um ein paar Jahre die Auffindung zurückzustellen. Vielleicht darf man sogar erst das Todesjahr des Kaisers Theodosius als das der Publikation annehmen, da derselbe eine wichtige Rolle in der Aufklärungsgeschichte hat, sowie die Erwähnung der Sendung des Originals nach Jerusalem auf die Heimath der Schrift selbst schliessen lässt.“

videtur scriptus. Quem ad edendum praeparanti praeter spem in manus meas incidit alter eiusdem libri testis codex Monacensis bombycinus duobus fere saeculis Mediolanensi antiquior. Sed exiguum textus emendandi subsidium inde nacti sumus. Tantopere enim cum Mediolanensi ille consentit, ut non modo pleraque scripturae vitia communia habeant, sed etiam pari modo fragmentum operis longe diversi cum apocalypsi in fine mutila in unum conflatum praebeant. Nihilominus passim Monacensis scriptura rectior est Mediolanensi; hic enim ex ipso Monacensi descriptus est. Hoc nos docuerunt loci nonnulli, quorum ratio plane singularis est. Ita sect. 50. ἀπώλεσε ita in Monacensi scriptum est ut extremae litterae chartam paullulum laesam occupent, quo fit ut ἀπωλοσ videatur scriptum: hoc ipsum vero Mediolanensis habet. Item sect. 29. O in Ote (post ἡ ἐπουρ. ἱερουσαλήμ) in Monacensi a rubricatore extra lineam scriptum est valdeque expalluit: hinc factum est ut Mediol. codex O inepte omitteret. Item sect. 9. Ἰλαριῶ in Monacensi primum novae paginae locum occupat; propterea Ἰλαριῶ scribendum atque Ἰ rubricatori relinquendum erat: hic quum Ἰ praetermisisset, cuiusmodi negligentia saepe in rubricatores cadit, Mediol. codex medio versu λαριῶ praebet. Sectione 11. quum Monac. in κατενόησα α finale ita habeat ut α videatur, quae forma in antiquis libris usu venit, Mediolanensis scriba inepte α exscripsit. Item sect. 21. α finale in αἰτὰ (codex αἰτᾶ) cum ω et ον confundi potest: hinc ineptus scriba Mediol. αἰτοῦ fecit.

Sub textu Gracco addendam curavimus Syri textus interpretationem Anglicam quemadmodum sine Syriaco edita est in ephemeridibus theologicis Anglicis: *The Journal of Sacred Literature and Biblical Record*, edited by B. H. Cowper, ubi pag. 372. est: *The Revelation of the blessed Apostle Paul. Translated from an ancient Syriac Manuscript, by Rev. Justin Perkins, D. D. Missionary of the A. B. C. F. M. at Urûmiah. (Reprinted from the Journal of the American Oriental Society, vol. VIII. 1864.)* Utrumque textum comparanti non potest dubium esse quin Graeca antiquiorem et puriorem Syriacis libri formam conservaverint. Ita enim vero in his maxime libris fieri consuevit ut orientalium ingenia libere excolerent quae accepissent a Gracis: cuius rei luculentissima exempla praebent evangelium infantiae Arabicum et transitus Mariae Arabicus. Tamen passim Syriaca Graecum textum videntur supplere, quemadmodum sola extremam partem praebent integram. In utroque enim

Graeco codice post verba *καὶ γὰρ ἀποστείλω τὸν υἱὸν ἐπὶ τὴν γῆν* nullo intervallo nec ulla alieni mentione facta sic pergitur: *βλέπε παῦλον τὸν ταπεινόφρονα, παῦλον τὸν διδάσκαλον τῆς οἰκουμένης, τὸν ῥήτορα τὸν πνευματικόν, τὸ σκεῦος τῆς ἐκλογῆς, τὸν λιμένα τὸν ἀκύμαντον, τὸν πύργον τὸν ἀσάλευτον, τὸν ἐν σιῶμει τὴν οἰκουμένην κυκλοῦντα καὶ καθάπερ ὑψιότερόν τινα τὴν οἰκουμένην διαδραμόντα· βλέπε ἐκεῖνον ταπεινοφρονοῦντα, τὸν ἰδιώτην καὶ φιλόσοφον, τὸν πένητα καὶ πλούσιον· ἐκεῖνον ἀληθῶς ταπεινόφρονα λέγω τὸν μυρίους καμάτους ἀντλήσαντα, τὸν μυρία κατὰ τοῦ διαβόλου τρόπαια ἐπιδειξάμενον, τὸν κηρύττοντα καὶ λέγοντα· καὶ χάρις αὐτοῦ ἢ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· ὁ φυλακὰς ὑπομείνας καὶ πληγὰς καὶ μάστιγας [καὶ] διὰ τῶν ἐπιστολῶν τὴν οἰκουμένην σαργνεύσας - - - ἀλλὰ ταπεινοφροσύνης δικαιοσύνην ἐκτίσας. ἡς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.* Haec quorsum pertineant dicere non habeo, sed facile dicent qui eloquentiae patristicae monumenta bene cognita habent.

## IV.

## APOCALYPSIS IOHANNIS.

Scholia ad grammaticam Dionysii Thracis, eodem loco quem supra attulimus, praeter Pauli apocalypsin etiam apocalypsis Pseudo-Iohannis mentionem faciunt; post verba enim *ὅθεν οἱ Πανλιμαιοὶ κατάγονται* pergunt: *καὶ ἑτέρα ἀποκάλυψις ἢ λεγόμενη τοῦ Θεολόγου. οὐ λέγομεν δὲ τὴν ἐν Πάτμῳ τῇ νήσῳ, μὴ γένοιτο· αὕτη γὰρ ἀληθεστάτη ἐστίν· ἀλλὰ τὴν ψευδώνυμον καὶ ἀλλότριον.* Adscribuntur scholia ista nono saeculo<sup>1</sup>. Antiquiorem testem haec Iohannis apocalypsis non habet. In codicibus vero Graecis haud paucis etiamnum invenitur; nec dubium videtur quin idem liber etiam ad orientales transierit, quemadmodum Assemanus in Bibl. orient. Clem. Vat. tom. III. part. I. pag. 282. „apocalypsin Iohannis apostoli aliam ab ea quam ecclesia catholica suscipit“ in tribus codicibus Arabice a se repertam testatur.

Edidit librum primus Andreas Birch in Auctario suo codicis apocryphi Fabriciani 1804, sed parum recte. Codicis enim Palatino-Vaticani num. 346. scripturam, quam redditurum se profes-

<sup>1</sup> Cf. Lücke: Versuch einer vollständigen Einleitung in die Offenbarung des Johannes etc. 1848. p. 246 sq. Item pag. 802.

sus est, modo non assequutus est, id quod nullus dubito, modo vitiis typographicis deformavit, etsi vitia sat multa utrum codicis an editoris sint ambigi potest. Nec plus diligentiae in conferendo Vindobonensi codice (Lambecio V. libri octavi, Nesselio 119.) positum videtur; licet enim „selectis locis“ conlatum dicat „quum Vaticanum ab imperito librario admodum negligenter habitum observasset“, tamen locos perquam corruptos edidit, ad quos nihil quod differret adnotavit. Nec recte ipsi fecimus quod ab initio certe libri passim utriusque codicis testimonium, i. e. FG (Vaticanum F, Vindobonensem G diximus) lectioni e Vaticano haustae adscripsimus. Vindobonensem enim multo magis quam apud Birchium videtur a Vaticano differre certe sectione 1. probare possumus, cuius textum apocalypsi Iohannis iam typis exscripta in schedis nostris invenimus. Legitur enim ibi sic: *Ἀποκάλυψις τοῦ ἁγίου ἰωάννου τοῦ θεολόγου· καὶ περὶ τοῦ ἀντιχρίστου. Μετὰ τὴν ἀνάληψιν τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ παρεγενόμην ἐγὼ ἰωάννης μόνος ἐπὶ τὸ (cod. τῷ) ὄρος θαβώρ (sic), ἔνθα καὶ τὴν ἄχραντον αὐτοῦ θεότητα ἔδειξεν ἡμῖν. καὶ μὴ δύνη- θέντιος μου στήναι, ἔπεσα ἐπὶ τὴν γῆν καὶ ᾠξάμην πρὸς κύριον καὶ εἶπον· κίριε ἡμῶν ἰησοῦ χριστέ θεέ ὑπεράγαθε, ὁ καταξιώ- σας με δοῦλόν σου γενέσθαι, ἄκουσον τῆς φωνῆς μου καὶ δίδαξον περὶ τῆς ἐλείσεώς σου· ὅταν μέλλης ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλ- λει (cod. -λλη) γενέσθαι· ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ ἥλιος καὶ ἡ σελήνη τί μέλλουσιν γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις· ἀποκάλυ- ψόν μοι πάντα.*

Praeter Birchii labores ad editionem nostram adhibiti sunt codices quinque, quorum tres Veneti Marciani sunt, duo Parisienses. Veneti sigla apud nos ACE habent; A est Marc. class. XI. codex XX; C Marc. class. II. codex XLII; E Marc. class. II. cod. XC. Est autem A saeculi fere decimi quinti; paullo antiquiores duo reliqui. Parisienses B et D diximus; ille anno 1523 scriptus numero 947 notatur; hic saeculi XV. numero 1034. Nul- lum igitur codicem antiquitate insignem ad manus habuimus; nec enim Birchii codices nostris antiquiores.

Quantum autem negotii nobis facessiverit recensio textus ad tam diversas inter se auctoritates instituenda, non est quod di- cam; ex ipsa enim editione cuius facile apparebit.

Quattuor autem apocalypsibus nostris de libris simili argu- mento nonnulla addere consentaneum duximus. Ac primum qui-

dem de apocalypsi Petri Arabice scripta et de revelationibus Bartholomaei Sahidice repertis. Illa, cui vix quicquam cum apocalypsi Petri apud veteres celeberrima commune esse potest, in pluribus codicibus quum Romae (cf. Asseman. Catal. bibl. orient. Clem. Vat. III, 1. pag. 282. numero 7.) tum apud Anglos inventa est, indeque brevi eam prodituram esse spes est. Sed iam anno 1821. Alexander Nicoll in Catalogo codd. mss. orientalium bibl. Bodl. plura excerpserat quae ad ingenium libri universamque rationem accuratius cognoscendam faciunt<sup>1</sup>. Scripsit enim ille l. I. Partis II. volumine I. pag. 49 sqq. haec: „Completitur codex apocalypsin S. Petri sive relationem rerum a Iesu Christo illi revelatarum, quae ab initio mundi evenerant, et quae usque ad saeculi finem sive Christi secundum adventum eventurae sint. Librum conscripsisse dicitur Clemens<sup>2</sup>, ut abunde ex ipso contextu liquet, quocum S. Petrum arcana ipsi manifestata communicasse traditur. Ex capite 24. constat librum esse ab ipso Clemente appellatum *Librum perfectionis* sive *Librum completum*, quasi omnia tam praeterita quam futura comprehendentem. Capita sunt omnino 89, quorum argumenta, quatenus in ipso codice eiusque apographo servantur, ita sese habent: I. --- Adam - ex Golgotha<sup>3</sup> in paradysum cum angelis, qui eum laudabant deumque benedicebant eumque adorabant, et quomodo ex costa eius (Evam) formarit illique eam coniugem dederit. II. Quomodo praeceptum divinum neglexerit Adamus; de remotione eius a gratia et gloria, exitu ex paradiso et lapsu in montem sanctum<sup>4</sup>. III. Quomodo incarnationem gloriosam Adamo notam fecerit deus; de thure, auro et myrrha, quae magi obtulerunt (oblaturi essent), cum dominus in corpore natus esset (fuisse). IV. De ortu Habelis eiusque a Caino caede huiusque e

<sup>1</sup> Repetit etiam ex Græbio (Spicileg. pag. 76 sq.) et Dacherio (Spicileg. tom. VIII. p. 382) litteras Iacobi de Vitriaco episcopi Aconensis ad Honorium III. papam circa annum 1219 datas, in quibus ille narrat ostensum sibi esse a Surianis librum antiquissimum lingua Saracenica scriptum et inscriptum: *Revelationes b. Petri apostoli, a discipulo eius Clemente in uno volumine redactae*, ac fuisse ibi praenuntiatum de statu ecclesiae dei a principio usque ad tempora Antichristi et finem mundi etc. Singula quae ex illis revelationibus excerpserat haud dubium relinquunt, idem opus quod Bodleiana bibliotheca possidet a Surianis illo tempore ostensum esse episcopo Aconensi.

<sup>2</sup> Egrege cum hoc codex Vaticanus convenit teste Assemano l. I.

<sup>3</sup> Ad Golgotha sedentem fabulatur auctor Adamum singulis animalibus nomina imposuisse et deinde angelis comitantibus in paradysum ductum esse.

<sup>4</sup> Monti sancto paradisi fundamenta fingitur inniti.

monte descensu. V. Praeceptum Adami ad Sethum et obitus Adami. VI. Praeceptum de horis nocturnis ac diurnis, quibus precentur universi creati in caelo, terra et spatio inter ea medio. VII. De adventu domini Christi, et quae signa ac miracula fecerit (facturus esset) in terra. VIII. De incarnatione et passionibus (Christi) vitam conferentibus. IX. Prophetia Adami de diluvio, et praeeptum ad Sethum filium suum, et obitus Adami, cui sit pax. X. De praesentia angelorum et turmarum (caelestium) ad exequias Adami celebrandas et honore eius apud deum O. M. et de filiis sanctorum. XI. De filiorum Sethi descensu ex monte sancto in partem eius inferiorem eorumque commercio peccandi cum filiis Caini, quibus, cum in montem ascendere tentarent, is coram oculis factus est ignis accensus; et de Enoch in caelum raptu. XII. Colloquium dei cum Noacho et mandatum de conficienda navi, praeeptum Methusalahi patris (avi) eius, quod ei moriens dedit, et descensus Noachi e monte sancto cum fletu tristitiaque vehementi, et historia diluvii. XIII. De irae divinae remissione. XIV. De ebrietate Noachi et pudendorum eius revelatione. XV. De Coptis, Cushaeis, Indis - - et ceteris Nigritis, qui posterius sunt Canaanis filii Hami. XVI. De translatione<sup>5</sup> corporis Adami ad (locum) Golgotha, qui Hierosolymae est, et electione Melchisedeci a deo O. M., ut fieret dei summus sacerdos. XVII. De lingua Syriaca, confusione linguarum et divisione gentium, populorum atque tribuum. XVIII. De Nimrodo Magno, de rege, cultu idolorum etc., et quae praestigiarum ac doli eos docuerint daemones, et de ventis qui idola prostraverint. XIX. De Abrahamo atque Sara, oblatione Melchisedeci, Hierosolymae aedificatione et genealogia dominae purae, matris lucis verae. XX. De incendio librorum (sacrorum)<sup>6</sup>, captivitate Israelitarum et reditu ad Hierosolymam post annos septuaginta. XXI. Declaratio nominum patrum, quibus sit pax, usque ad ortum dominae purae, virginis, matris lucis, vitae ac misericordiae. XXII. Expositio prophetiae Danielis, et de stellis, magis etc. XXIII. De natali domini Christi, nominibus magorum, oblationi-

<sup>5</sup> Haec translatio describitur apud Eutychium in annalibus (tom. I. p. 48). Locum Golgotha credebant orientales in medio terrae positum et *calvariae* nomen ei inditum quod ibi sepulta esset Adami calvaria.

<sup>6</sup> Libros sacros aut captivitatem in puteum cum igne sacro sive paradisi coniectos, ab Ezra, cui facultatem eos proferendi deus dedisset, etiamsi prorsus fuissent consumpti, post reditum a Babylone restitutos et denuo scripto traditos, antiquitus creditum fuit. Cf. Abulfaragii hist. dynast. p. 57.

bus, baptismo, crucifixione, morte atque resurrectione sancta. XXIV. Quomodo dominus Iesus Petrum, Iacobum ac Iohannem assumpserit iisque dederit spiritum sanctum cum potestate sanandi morbos etc. XXV. Quomodo S. Petrus dominum Iesum Christum rogavit ut sibi patefaceret mysteria recondita. XXVI. De manifestatione mysterii trinitatis. XXVII. De creatione caeli et aquarum, forma Hierosolymae caelestis, speciebus angelorum lucis ac figuris eorum. XXVIII. De principibus angelorum, quodque dominus Iesus sit deus sine controversia. XXIX. De statu, speciebus ac formis Lucidorum, et quod dominus Iesus sit omnipotens. XXX. Quomodo complicata caela et terra et posita fuerint in manu domini Iesu Christi, et de miraculis magnis . . . . .<sup>1</sup> XXXXV. -- et fient tenebrae circa Hierosolymam per triduum et postea pace magna inter se fruentur fideles, tempusque iis feliciter procedet, quamdiu rite precabuntur et iusta facient. XXXXVI. De adventu catuli leonis (regis Romanorum) ante domini Christi adventum alterum septuaginta duabus hebdomadibus maioribus ac dimidia et septuaginta minoribus. XXXXVII. De quattuor regibus, scilicet rege Babylonis, τῶν Beni'l-Abus, Graecorum et Romanorum, quorum hic ad Christi adventum mansurus sit. XXXXVIII. Descriptio τῶν Beni'l-Abus, de statu et rebus gestis eorum, quodque eorum initium futurum sit anno Alexandri 923. XXXIX. De signo populi feri eiusque egressu ex Taiman, et quid ex eo futurum sit. L. Vae Palaestinae, Harani, Savad et Armeniae; de rebus occidentis; quod claniatura sit Aegyptus (vel metropolis eius) et perituri sint reges littorum maris. LI. De profectione regum (regis) Christianorum a Byzantio ad urbem Romam, cui (regi) opem laturo sint reges potentes longe separati et osiores eorum. LII. Quod catulus leonis potentiam sit habiturus ad exitium fidelium parandum, et promissum fidelibus omnibus, cum res adversas et calamitates patienter pertulerint, ipsis eventuram esse magnam felicitatem. LIII et LIV. De signis duodecim in urbe Petri manifestandis, et quod deus O. M. catulum leonis oppressurus sit per Michaellem angelum et Cherubim et Seraphim una cum duodecies mille millibus angelorum. LV. Vae feminis fidelium et excusationibus earum, cum semetipsas foliis arboris maledictae (Hinnæ i. e. Cypro) tinxerint, et calamitas iis eventura cum prodierit filius lupi e terra Fars. . . . .<sup>2</sup> LXIII. - - - Petro, ut omnia in hoc libro

<sup>1</sup> Hic igitur plura exciderunt.

<sup>2</sup> Hic rursus plura perierunt, item infra inter LXIX et LXXVIII.

memorata observaret, eumque aequae aestimaret ac si esset evangelii annuntiatio; de fuga virorum a feminis prae summa inopia; quodque in fine temporis coram oculis filiorum fidelium apparituum sit signum ad instar stellae, per quod a caede eripiendi sint. LXIV. Quod fideles debeant cavere Iudaeos, illisque (Petrus) praecipere ut nullo pacto instituta Mosaica sument; de vastatione Aegypti; vae iis qui huius libri verba reiecerint. LXV. Quod cavere debeant fideles prodeunte catulo leonis; quid gaudii laetitiaeque illo tempore fidelibus concedendum, quo nempe peccatis eorum venia danda; eversio collium eminentiorum τοῦ ἄρχοντος (diaboli); praestantiae mensis Nisan, qui est Bermuda; et de concordia professionis fidei secundum conciliorum sententiam. LXVI. De abolitione professionis sapientum et astrologorum, et qui astrorum scientiam omnesque doctrinas pravas colant; de regibus fidelibus numero quadraginta surrecturis. LXVII. De egressu filii Danis maledicti, qui est Antichristus, et de descensu Eliae et Enochi, quodque hos ille sit interfector et prodigia magna ac miracula multa editurus. LXVIII. De visionibus manifestatis Petro apostolo, cui sit pax. LXIX. Interpretatio verborum prophetarum a domino Christo deo nostro, et de iis qui divitias iniuste compararint aliisque reliquerint, quippe qui postremo inter stultos numerandi sint. . . . . LXXVIII. (De) - - - infidelibus, negantibus, querentibus et iridentibus, eorumque poena; vae illis qui dicant dominum Iesum Christum hominem esse, non deum. LXXIX. Expositio peccatorum septem, scilicet concubitus masculorum, (baptizatorum) cum infidelibus, (pravi) cum feminis, etc. LXXX. De consistentibus in fide orthodoxa, qui captivi ducti et vincti fuerint, et quid iis promiserit dominus noster Iesus Christus, cui debetur laus. LXXXI. De felicitate iis promissa qui opes suas domini nostri Iesu Christi causa insumserint, quique erga liberos suos bene sint affecti, percussi fuerint, contumeliam acceperint, et qui in certamine propter dominum nostrum Iesum Christum patientes fuerint, et quid iis promiserit. LXXXII. De felicitate iis promissa qui gloriam (corpus) domini nostri Iesu Christi et sanguinem eius quotidie cum fide receperint, qui nigra vestimenta induerint ob peccata sua, qui patienter tulerint frigus et calorem, qui rem sacram cum fide celebrarint et oblationes quotidie obtulerint, qui pro fide certarint et effuderint sanguinem suum; et promissum apostolis datum de spiritus paracliti descensu in ipsos, ut gentes (linguis diversis) alloquerentur et signa atque miracula ederent. LXXXIII.

De zizania, scilicet virga furoris ac virga irae, quodque eius vis assecutura sit electos aliosque ex populo domini Christi, cui debetur laus. LXXXIV. Felix ille qui in fide perseverarit et in adoratione venerandae crucis constans fuerit; quod liber hic sigillo sancti spiritus obsignetur; dona praestantia quae dederit deus noster electo suo Petro, cui sit pax, et praeceptum ei datum de precatione horarum. LXXXV. De abrogatione circumcisionis, solutione fidelium a sabbati observatione, honoratione diei dominici eiusque praestantiis, de libertate edendi cibos omnes fidelium animis delectationem afferentes; nunciique boni felicitatis iis promissae. LXXXVI. De descensu millium ac pluries millenorum millium angelorum, Cherubim atque Seraphim, qui laudes summas celebrabant inter ascensum domini nostri Iesu Christi in caelum. LXXXVII. De descensu sancti spiritus in sanctos discipulos in coenaculo Sionis. LXXXVIII. De discipulis Festo ac Constantino ....“

Ad revelationes Bartholomaei pergimus. Habetur Parisiis in bibliotheca olim Reg. nunc Imp. collectio fragmentorum Sahidicorum maiorem partem rara vetustate insignium. Ex hac anno 1835 Eduardus Dulaurier, vir litterarum Armeniacarum et Copticarum longe peritissimus, edidit fragmentum operis deperditi, quod revelationes Bartholomaei inscriptum videtur. Libello ille suo hunc titulum fecit: *Fragment des révélations apocryphes de S. Barthélemy, et de l'histoire des communautés religieuses fondées par S. Pakhôme. Traduit sur les textes Copte-thébains inédits conservés à la Bibliothèque du Roi, par M. Édouard Dulaurier. Paris, 1835.* Sahidico igitur textui interpretationem Francogallicam praeposuit, quam huc transcribere placet.

Séraphins du Père, accourez, réjouissez-vous du pardon qu'Adam a obtenu; car il sera rendu à son état primitif. Alors le Père ordonna à Michel d'amener Adam et sa femme Ève, qui sont ses enfants, et de les faire comparaître en présence de Dieu. Croyez-moi, ô mes frères les apôtres, croyez Barthélemy, et sachez que je n'ai vu de ma vie l'image d'aucun homme semblable à l'image d'Adam, si ce n'est du Sauveur. Une parure de perles le couvrait, des rayons lumineux s'élançaient de son visage pareils à ceux du soleil levant, des caractères écrits et éclatants étaient empreints sur son front, des caractères qu'aucun oeil mortel n'aurait pu lire: on y distinguait le nom du Père, du Fils et du Saint-Esprit. Ève à son tour brillait de tous les ornements de l'Esprit Saint. Des vierges, purs esprits, chantaient avec

elle, l'appelant Zoë (la vie), la mère de tous les êtres vivants. Alors le Père bon, prenant la parole, dit à Adam : „Puisque tu a transgressé mes ordres, puisque tu n'as point gardé mes préceptes, mon fils est allé te précéder pour opérer ta rédemption, et c'est Marie qui lui a donné le jour. Ève aura comme elle le titre de mère dans mon royaume.“ Le Sauveur, s'adressant à Michel, lui dit : „Rassemble tous les anges que renferment les cieux, qu'ils viennent m'adorer en ce jour; car j'ai obtenu la réconciliation de celui qui est mon image.“ Dès qu' Adam eut appris le bienfait immense qui lui avait été accordé, la joie s'empara de son coeur, il tressaillit d'allégresse et adressa ses hommages à la Divinité en ces termes : „Accourez, ô troupes célestes, réjouissez-vous avec moi; car mon Créateur m'a pardonné mes péchés.“ Les chœurs des anges s'écrièrent : „Jésus, fils du Dieu vivant, ta miséricorde s'est étendue sur Adam ta créature.“ Alors arrivèrent tous les justes : Abraham l'ami de Dieu, Isaac que le péché ne souilla jamais, Jacob le saint, Job si grand par sa patience, et Moïse le premier des prophètes, ainsi que tous les hommes de bien qui n'ont jamais cessé d'accomplir les volontés divines. Et moi, Barthélemy, j'ai passé plusieurs jours sans manger et sans boire, la splendeur du spectacle qui s'offrait à mes regards suffisant pour ma nourriture. O mes frères les apôtres, vous à qui j'ai raconté toutes les visions dont j'ai été le témoin, partagez ma joie de la grâce que Dieu a faite à Adam et à ses fils. Tous (les apôtres) lui répondirent : „Très bien, notre frère chéri; on t'appellera Barthélemy l'apôtre, celui à qui les mystères de Dieu ont été révélés.“ Barthélemy leur dit : Pardonnez-moi, mes frères, je suis le dernier d'entre vous, et la pauvreté regne dans ma maison. Lorsque mes concitoyens me verront, ils s'écrieront : „N'est-ce pas là Barthélemy le cultivateur? n'est-ce pas lui qui habite la ferme d'Hiérocathès, le chef de notre ville, et qui va vendre des légumes au marché? Où a-t-il donc pris la nouvelle grandeur dont il se pare? Il n'était bruit auparavant que de sa misère, et aujourd'hui il fait des miracles divins.“ Dans le temps où le Sauveur nous conduisit sur la montagne des Oliviers, il nous entretint dans une langue qui nous était inconnue, et dont il nous a découvert depuis l'intelligence, en disant : „Anetharath.“ En ce moment les cieux s'ouvrirent de part en part, ses vêtements devinrent éclatants comme la neige, et le Sauveur s'éleva dans les cieux à nos regards surpris. Se prosternant devant son Père bon, il lui dit : „O mon

Père, prends pitié de mes frères les apôtres, accorde-leur une bénédiction qui n'ait point de fin." Alors le Père, de concert avec le Fils et le Saint-Esprit, étendit la main sur la tête de Pierre; il le consacra archevêque de l'univers, et le bénit en lui disant: „Tu seras le chef et le prince de mon royaume; tu le seras aussi du monde entier; car moi, mon Fils et le Saint-Esprit, nous t'avons imposé les mains. Tout ce que tu lieras sur la terre sera lié dans le ciel; tout ce que tu délieras sur la terre sera délié dans le ciel. Nul ne s'élèvera au-dessus de toi et de ton trône; celui qui ne se prosternera pas devant ton siège verra son offrande rejetée. Ton souffle sera plein du souffle de l'Esprit-Saint, en sorte que tout homme qui sera baptisé de ta main recevra vraiment le Saint-Esprit." Il bénit aussi André: „Tu seras l'étoile lumineuse de la Jérusalem céleste; et toi, Jacques, dans toutes les villes ou les villages où tu iras, tu me verras, ainsi que mon Fils, avant d'y entrer. Jean, mon bien-aimé et le bien-aimé de mon Fils, tu seras béni dans mon royaume. Toi, Philippe, dans toutes les villes ou les bourgs qui te recevront dans leur sein, la croix de mon Fils marchera devant toi jusqu'à ce qu'on ajoute foi à ta mission. Barthélemy, ô mon enfant, ton âme pénétrera dans les mystères de mon Fils. Toi, Matthieu, ton pouvoir s'élèvera si haut que ton ombre pourra ressusciter les morts. Jacques fils d'Alphée, toute la puissance du diable ne prévaudra ni contre ton corps ni contre tes prédications dans aucun lieu du monde; celui à qui tu t'attacheras ne sera pas séparé de toi de l'éternité. Simon Zélotès, aucun des lieux où tu auras annoncé la parole de mon Fils ne pourra être envahi par une puissance ennemie. Et toi, bienheureux Mathias<sup>9</sup>, ta renommée sera l'oeuvre du monde, parce que tu étais riche suivant ce monde et que tu as tout abandonné pour me suivre. Les légions célestes, ayant entendu les bénédictions que le Père avait départies à chacun des apôtres, s'écrièrent à la fois: „Amen." Et maintenant vous, mes frères les apôtres, pardonnez-moi, pardonnez à Barthélemy. Alors les apôtres se levant l'embrassèrent. Après avoir prononcé ces paroles, ils allèrent offrir le sacrifice. La sainte vierge se trouvait auprès d'eux en ce moment. Dès que Jésus leur eut dit: „Venez en Galilée, c'est là où je vous donnerai ma paix", dès qu'ils eurent pris du corps et du sang du Fils de Dieu, l'odeur suave de leur sacrifice s'éleva jus-

<sup>9</sup> Saphidice μαθίας; scriptum est.

qu'au septième ciel. Le Père s'adressant à son Fils chéri: „O mon Fils unique, lui dit-il, va, descends sur la terre vers tes compagnons les apôtres, console-les, donne-leur de la force pour empêcher qu'éprouvant de la tristesse ils ne perdent tout courage et ne cessent dans le monde leurs prédications en ton nom, au mien et en celui du Saint-Esprit. Va, ô mon Fils chéri, cours vers tes frères les apôtres, inspire-leur de l'allégresse, afin qu'ils ne disent point: Notre Sauveur est ressuscité d'entre les morts, il s'est élevé dans les cieux dans toute sa gloire vers son Père, il nous a abandonnés dans les villes et dans les villages, ne voulant point que nous nous livrions à la joie; et cela pour prix des travaux que nous avons accomplis sur la terre. Le Fils de Dieu descendit alors dans le monde et alla dans la Galilée; il trouva ses disciples et la vierge Marie réunis; il se montra à eux en leur disant: „Salut, mes apôtres, vous que j'ai choisis parmi tous les hommes; salut, mes frères et mes compagnons, que la paix de mon Père soit avec vous; je vous donne aussi la mienne;“ et soufflant sur leur visage, il ajouta: „Recevez l'Esprit-Saint; ceux à qui vous pardonnerez les péchés seront absous, ceux à qui vous les retiendrez seront condamnés.“ Il nous montra ses pieds . . .

Passim in codicibus Graecis inveni apocalypsin Mariae, qua continetur Mariae descensus quidam ad inferos. In tribus codicibus, unde plura excerpti, dictio iam ad Graecitatem recentiore deflectit; nec id librariis sed ipsi auctori deberi videtur: certe enim totum opus monachum mediae aetatis prodit. Ita in codice Bodl. Misc. 77. (E 5. 7. Hunt. 457.) legitur: ἀποκάλυψις (cod. -ληψις) τῆς ἁγίας Θεοτόκου περὶ τῶν κολάσεων (cod. περὶ τὸν κολάσεων). Ἦμελλον ἡ παρὰ τὴν Θεοτόκον πορεύεσθαι πρὸς τὸ ὄρος τῶν ἐλαιῶν τοῦ προσείξασθαι. προσειχομένης (cod. -χωμένης) δὲ αὐτῆς (cod. -τοῦς) πρὸς κίριον τὸν Θεὸν ἡμῶν εἶπεν (cod. ἦπεν)· ἐπὶ τοῦ ὀνόματος τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος κατελθᾶτω ὁ ἀρχάγγελος γαβριήλ, ὅπως εἴπη μοι περὶ τῶν κολάσεων, καὶ περὶ τῶν ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. καὶ ἅμα τῇ λόγῳ εἰποῦσα (ita etiam in Veneto), κατήλθεν ὁ ἀρχάγγελος μιχαήλ μετὰ τοὺς ἀγγέλους τῆς ἀνατολῆς καὶ τῆς δύσεως καὶ ἀγγέλους τῆς μεσημβρίας καὶ τοῦ βορρᾶ, καὶ ἤσαν τὴν κεχαριστομένην, καὶ εἶπαν πρὸς αὐτήν· χαῖρε τοῦ πατρὸς τὸ ἀπαίγασμα, χαῖρε τοῦ υἱοῦ ἡ καινότης, χαῖρε τοῦ ἁγίου πνεύματος τὸ κλείσμα etc. Item in Bibl. Caesar. Vindob.

lib. V. cod. CCCXXXVII. fol. 82. (82—93): ἀποκάλυψις τῆς ὑπερ-  
 αγίας Θεοτόκου περὶ τῶν κολάσεων, καὶ πῶς οἱ ἁμαρτωλοὶ κο-  
 λάζονται, καὶ περὶ μετανοίας. Ἐμελλεν ἡ παναγία Θεοτόκος πο-  
 ρεῖσθαι ἰδεῖν τὰς κολάσεις, καὶ ἦλθεν ἐν τῇ ὄρει τῶν ἔλαιων etc.  
 In codice Veneto Marciano class. VII. cod. XLIII scriptura etiam  
 peior est quam in Bodleiano. Post inscriptionem ἀποκάλυψις τῆς  
 ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου περὶ τῶν κολάσεων τῶν  
 ἁμαρτωλῶν, sic legitur: Κατὰ τοὺς καιροὺς ἐκείνους ὅπου ἔμελ-  
 λεν ἡ ἄκρατος Θεοτόκος ἵνα ἀπέλθῃ ἐπὶ τὰς (cod. τῆς) κολάσεις  
 καὶ ἰδεῖν αὐτάς, καὶ ἀναβάσῃ (cod. -βάς) εἰς τὸ ὄρος τῶν ἔλαιων  
 προσήρξατο. προσειχυμένης δὲ αὐτῆς ἐσήκωσε<sup>1</sup> τὸ βλέμμα αὐ-  
 τῆς (cod. της ex usu recentiore) εἰς τὸν οὐρανὸν καὶ εἶπεν· ἐν ὀνό-  
 ματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος κατελθέτω  
 ὁ μυχὰν ἀρχάγγελος ἵνα ἀποδείξῃ μοι τὰς κολάσεις. καὶ ἅμα τῷ  
 λόγῳ εἰποῦσα (ita prorsus, ut etiam Bodl. codex), κατήλθεν ὁ ἀρ-  
 χάγγελος μυχὰν καὶ τετρακίσιοι ἄγγελοι, ἑκατὸν ἀπὸ τοῦ βορέως  
 καὶ ἑκατὸν τῆς μεσημβρίας καὶ ἑκατὸν τῆς δίσσεως. καὶ ἡσιτά-  
 σαντο τὴν κεχαριτωμένην λέγοντες· χαῖρε Θεοτόκε παρθένε, τοῦ  
 πατρὸς τὸ ἀπαύασμα, χαῖρε τοῦ υἱοῦ ἡ κατοίκησις, χαῖρε τοῦ  
 ἁγίου πνεύματος τὸ κεφάλαιον, χαῖρε τῶν ἑξαπτερόγων ὁ ἔπαινος,  
 χαῖρε τῶν οὐρανῶν τὸ στερέωμα, χαῖρε τῶν ἀγγέλων τὸ προσκύ-  
 νημα, χαῖρε τῶν προφητῶν τὸ κήρυγμα, χαῖρε πάντων ὑψηλοτέρῃ  
 ἕως τὸν θρόνον (sic) τοῦ Θεοῦ. εἶπεν καὶ ἡ Θεοτόκος πρὸς τὸν  
 ἀρχιστράτηγον· χαῖρε μυχὰν ἀρχιστράτηγε, τοῦ υἱοῦ μου συνήμιλε·  
 χαῖρε μυχὰν ἀρχιστράτηγε, τοῦ ἁγίου πνεύματος τὸ βέλεσμα (ita  
 codex; κέλευσμα?). χαῖρε μυχὰν ἀρχιστράτηγε, τῶν ἑξαπτερό-  
 γων ὁ ἔπαινος· χαῖρε μυχὰν ἀρχιστράτηγε, ὁ μέλλων σαλπίζειν  
 καὶ ἐξυπνεῖν τοὺς ἀπ' αἰῶνος κεκοιμημένους· χαῖρε μυχὰν ἀρχι-  
 στράτηγε, ὁ πρῶτος πάντων (sic) τῶν ἐκουφάνων δικαίων ἕως  
 τὸν θρόνον (ut supra) τοῦ Θεοῦ. ὁμοίως καὶ πάντας τοὺς ἀγγέ-  
 λους εὐφημοῦσα ἡ Θεοτόκος. αὐτοὶ δὲ προσκινήσαντες αὐτὴν καὶ  
 μεγαλύναντες, εἶπεν ἡ Θεοτόκος πρὸς τὸν ἀρχάγγελον μυχὰν·  
 ἀνάγγειλόν μοι πάντα τὰ ἐν οὐρανῷ καὶ τὰ ἐπὶ γῆς, καὶ πόσαι  
 κολάσεις εἶναι (ex usu recentiore), καὶ ποῦ κολάζεται τὸ γένος  
 τῶν ἀνθρώπων. καὶ εἶπεν ὁ ἀρχιστράτηγος· πολλὰ καὶ ἀνα-  
 ρίθμητοί (cod. πολλὰς κ. ἀναρίθμοιταις) εἰσιν αἱ κολάσεις. καὶ  
 εἶπεν ἡ Θεοτόκος· ἀπέλθωμεν καὶ ἴδωμεν αὐτάς. καὶ εἶπεν ὁ ἀρ-  
 χιστράτηγος· πόθεν θέλεις ἵνα ἀπέλθωμεν; ἐπὶ δυσμὰς ἢ ἐπὶ  
 ἀνατολάς; καὶ εὐθέως ἐπῆραν αὐτὴν οἱ ἄγγελοι καὶ αὐτὴν (cod.

<sup>1</sup> Scriptum est ἐσήκωσε, item infra. ἐσήκωσε ex recentiori demum usu videtur esse.

rursus τὴν) ὑπῆσαν ἐπὶ δυσμᾶς. καὶ ἔχανεν ὁ ἄδης, καὶ εἶδεν τοὺς ἐν τῷ σκότει κολαζομένους, καὶ ἦν ἐκεῖ σκότος μέγα καὶ κλαυθμὸς καὶ ὀδυρμὸς καὶ βοή μεγάλη. καὶ εἶπεν ἡ Θεοτόκος· τίνες εἰσὶν οὗτοι, καὶ τί τὸ ἁμάρτημα αὐτῶν; καὶ εἶπεν ὁ ἀρχάγγελος πρὸς αὐτήν· οὗτοι εἰσιν, δέσποινα Θεοτόκε, οἵτινες πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα μὴ πιστεύσαντες καὶ Θεοτόκον μὴ ὁμολογοῦντες etc. Ad finem Maria precatur ut ab angelis ducatur ἔμπροσθεν τοῦ ἀσφαίου πατρὸς, καὶ ἐκχέωμεν δάκρυα διὰ τοὺς ἁμαρτωλοὺς. Archangelo respondente se cum angelis septies per diem et septies per noctem preces pro peccatoribus facere, sed frustra, exclamat: ῥίψατέ με ἔμπροσθεν τοῦ ἀσφαίου πατρὸς. Postquam vox respondit: οὐκ ἔχω πῶς ἐλίσσω αὐτούς, rursus precatur advocatis Iohanne baptista, prophetis, patriarchis, martyribus, eremitis, iustis. Vox auditur: τίνος ἔνεκέν με παρακαλεῖτε; Ipsa respondet: Peccatorum caussa. Tum responsum fit: διὰ τῆς μητρὸς μου τὰ δάκρυα καὶ διὰ τὴν παρακάλησιν τῶν ἁγίων μου ἀγγέλων καὶ διὰ τὴν ἀγάπην τῶν προφητῶν καὶ διδασκάλων καὶ μαρτύρων καὶ διὰ πάντας τοὺς ἁγίους μου χαρίζω ἄνεσιν τῶν ἁμαρτωλῶν etc. Postquam gratias egit Maria cum angelis, rursus vox auditur: ἄρατε τὴν ἐμὴν μητέρα ἐν τῷ παραδείσῳ etc. Sequitur: εἰθὺς τὸ ἄρμα τὸ χειρῶν παρῆσθησεν αὐτὴν ἐν τῷ παραδείσῳ. Ibi pios videt eorumque virtutes a Michaelē ipsi indicantur. Sed haec pars libelli brevissima est et quasi appendicem eorum quae praecesserunt efficit.

Similis operis posterior pars superest in cod. Par. 1631. saeculi fere decimi tertii. Fragmentum incipit: ἡ δὲ ἁγία Θεοτόκος παρακαλεῖ καὶ δυσωπεῖ τὸν Θεὸν λέγουσα· ἐλίσσον τὸν κόσμον σου καὶ μὴ ἀπολέσης τὰ ἔργα τῶν χειρῶν σου. ἔμπροσθεν δὲ τοῦ Θρόνου παρῆσθαι αὐτῶν ἀγγέλων τάξεις καὶ τάγματα ἀναρίθμητα· παρίστατο δὲ προφήται καὶ ἀπόστολοι καὶ μάρτυρες κάτω κείμενοι, παρακαλοῦντες καὶ αὐτοὶ διὰ τοὺς ἁμαρτωλοὺς. καὶ εἶδον ἕτερον τόγμα ὁμοειδὲς ὡς πῦρ ἐξαστράπτων (sic). καὶ εἶπέν μοι ὁ ἄγγελος· οὗτοι εἰσιν τὰ ἐξαπτερίγια καὶ τὰ χειρῶν βίμ. ἐν μέσῳ δὲ αὐτῶν ἔκειτο τροχός, οὗ τὸ εἶδος αὐτοῦ πλήρης (sic) ὀφθαλμῶν, ἐν μέσῳ δὲ αὐτῶν πῦρ . . .<sup>2</sup> ἔμπροσθεν αὐτοῦ ὡς εἶδος ἀνθρώπου. καὶ λέγει ὁ ἄγγελος· οὗτός ἐστιν ὁ τροχός τὸ ἄρμα ἡλιοῦ (sic), καὶ ὁ ἀνθρωπὸς ἐστὶν ἡλίας ὁ προφήτης. καὶ εἶδον ἕτερον τόγμα ἔχοντα (sic) πτέρυγας καὶ πρόσωπα τέσσαρα, τὸ μὲν ἐνφύοντα (sic) πρόσωπον ἀνθρώπου καὶ πρόσωπον ἀετοῦ καὶ

<sup>2</sup> Scriptum est αζων, litteris κη super α suprascriptis.

πρόσωπον λέοντος καὶ πρόσωπον μόσχου, ἔχοντα τὰς χεῖρας ἐπάνω τῶν πτερυγῶν -- καὶ ἐλέκραγεν (sic, ad τάγμα referendum?) ἀκαταπαύστως λέγοντες· ἅγιος ἅγιος ἅγιος κύριος σαβαώθ -- (fol. 3.) καὶ εἰς τὸ δεξιὸν μέρος αὐτῆς ἴδον λίμνην παμμεγέθη, καὶ εἶπε μοι ὁ ἄγγελος· ἐξ αὐτῆς τῆς λίμνης ἐξέρχεται ὁ ἰορδάνης ποταμός, καὶ εἰς τὸ χεῖλος αὐτοῦ ὥσπερ ἱερεὺς . . . <sup>2</sup> καὶ λέγει μοι ὁ ἄγγελος· οὗτός ἐστιν ἰωάννης ὁ βαπτιστής. καὶ εἰς τὸ ἀριστερὸν μέρος ἴδον λίμνην παμμεγέθη. καὶ λέγει μοι ὁ ἄγγελος· αὕτη ἐστὶν ἡ λίμνη ὅπου κολάζονται γονεῖς καὶ ἀνάδοχοι οἱ ἐξ ἀμελείας τὰ τέκνα αὐτῶν ἀφέντες ἀβάπτιστα -- (fol. 6.) καὶ ἤγαγόν με ὅπου κολάζονται οἱ ἁμαρτωλοὶ. καὶ εἶδον ἐκεῖ ποταμὸν πύρινον, καὶ εἰς τὸ χεῖλος αὐτοῦ ἐκάθητο πλῆθος ἀνδρῶν καὶ γυναικῶν. καὶ λέγει μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἐπίουρχοι οἱ ἀδίκως ὁμνῶντες, οἱ ψευδομάρτυρες -- (fol. 7.) εἶπέν μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἄρχοντες, οἱ ἀρχιερεῖς καὶ οἱ δυνάσται οἱ δῶρα λαμβάνοντες καὶ τὸ δίκαιον οὐ κρίνουσιν -- (fol. 8.) οὗτοί εἰσιν οἱ πρεσβύτεροι, ἀββάδες, οἱ ζυγῶσαντες τὸ μέγα καὶ ἀγγελικὸν σχῆμα· ὁμοίως καὶ διάκονοι καὶ οἱ κακοποιῶντες τοὺς δούλους αὐτῶν -- (fol. 14.) διὸ πάντες, ἱερεῖς καὶ διάκονοι, δούλοι καὶ ἐλεύθεροι, πλούσιοι καὶ πένητες, δῶμεν δόξαν τῷ Θεῷ. ἔλεος καὶ ἄφεςιν ἁμαρτιῶν τῷ γράψαντι ἅμα καὶ τοῖς ἀκροασαμένοις καὶ κτησαμένῳ etc.

Denique de apocalypsi quae dicitur Danielis mentio faciunda. Etiam hanc passim invenimus, ut in cod. Veneto Marc. class. II. cod. CXXV., in Parisiensibus 947 et 2180. In Veneto libri titulus est: ἀποκάλυψις τοῦ προφήτου Δανιὴλ περὶ τῆς συντελείας τοῦ κόσμου. In Parisiensi 947: ἐσχάτη ὁράσις τοῦ Δανιήλ. In Par. 2180: ἐκ τῶν ἐσχάτων ὁράσεων τοῦ προφήτου Δανιήλ. Initium libri in Veneto sic: Ἰάδε λέγει κύριος παντοκράτωρ· οὐαὶ σοὶ γῆ, ὅταν τὸ τῶν ἀγγέλων σκῆπτρον<sup>1</sup> βασιλεύσει ἐν σοί. τότε ἔρει κύριος παντοκράτωρ ἐν τῶν ἀγγέλων αὐτοῦ λέγων· κάτελθε καὶ ἄρον τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀπὸ τῆς γῆς (Par. 2180. τ. ἀλήθ. ἀπὸ τ. γ. καὶ τ. εἰρ. ἀπ' αὐτῆς), καὶ ποιήσον ἵνα φάγωσιν οἱ ἄνθρωποι ἀλλήλων τὰς σάρκας αὐτῶν. ἐξαπόστελον καὶ ἄλλους ἀγγέλους, καὶ τὸν μὲν ἕνα<sup>2</sup> εἶπε· κάτελθε ἐπὶ τὰ περι-

<sup>2</sup> Sequitur ἀλλόμενος, quod nec ἀλλόμενος nec ἀλάμενος substituendo anari videtur.

<sup>1</sup> Ita Par. 2180. nisi quod σκυπτρον habet; Ven. σκήπτωρ, Par. alter σκύπτωρ.

<sup>2</sup> In hoc accusativo et h. l. et postea consentiunt Ven. et Parisienses.

βόλια (ita Ven., Parisienses -λαια et -λεα) καὶ τὰς νήσους καὶ σφρά-  
γισον αὐμδ' χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ τρίτον ἔασον.  
καὶ τὸν δεύτερον εἰπέ· κάτελθε ἐπὶ τὰ δυσικά μέρη καὶ σφράγισόν  
μοι ασ' χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ τρίτον ἔασον.  
καὶ τὸν τρίτον ἄγγελον εἰπέ· κάτελθε ἐπὶ Ἀσίαν, Φρυγίαν, γαλα-  
τίαν, καππαδοκίαν, συρίαν καὶ εἰς αὐτὴν τὴν μητέρα τῶν πόλεων,  
καὶ σφράγισόν μοι χιλίας τριακοσίας ἐξήκοντα χιλιάδας· τὸ μὲν  
δύμοιρον ῥῖψον καὶ τὸ (ex Parr. est; Ven. om) τρίτον ἔασον. οὐαὶ  
σοὶ γῆ ἐκ τῶν βιαιάνων ὧν μέλλει ἐξαπλοστεῖλαι κύριος παντοκρά-  
τωρ ἐπὶ σέ· ἀκριδὶς ἀγρίας καὶ ἀναιμάκτας (ἀκριδ. ἀγρ. καὶ ἀν.  
ex Par., om Ven.), καὶ οὔτε ζῶον ἢ (Par. οὔτε) δένδρον μέλλονσιν  
ἄψασθαι (Par. ἄπτεισθαι), εἰ μὴ ἐπὶ (ita uterque) τοὺς μὴ μετα-  
νοήσαντας (Par. -νοῦντας) διὰ (Par. ἐπὶ) τὰς πολλὰς αὐτῶν  
ἀμαρτίας καὶ (ἄμ. κ. ex Par., om. Ven.) ἀνομίας καὶ ἀδικίας, καὶ  
μαστιγώσουσιν αὐτοὺς μῆνας ἑπτά, ἕως οὗ ἀπελθόντες μακαρίσωσιν  
(Par. -ίσουσιν) τοὺς τεθναμένους καὶ εἰπωσιν· μακάριοί ἐστε, ὅτι  
οὐκ ἐτίχετε ἐπὶ τὰς ἡμέρας ταύτας (Par. ἐν ταῖς ἡμέραις ταύταις).  
καὶ ἐκ προστάγματος Θεοῦ ἀναβήσεται πῦρ ἀπὸ τῆς θαλάσσης,  
καὶ ἡ γῆ ζῶσα ἀνοικοδομήσει τὴν θάλασσαν. καὶ ἐπιβήσεται ἐπὶ  
τὴν ἑπτάλοφον καὶ στρέψει τὸ πρόσωπον αὐτῆς ἐπὶ τὴν δύσιν τοῦ  
ἡλίου. οὐαὶ (Par. καὶ οὐαὶ) σοὶ ἐπτάλοφε ἐκ τῆς τοιαύτης ὀργῆς,  
ἥτις ἐκκλησίου ὑπὸ στρατοπέδον πολλοῦ (Par. -πέδων πολλῶν<sup>3</sup>)  
καὶ κυριεύῃς ὡς διὰ μικροῦ πράγματος, καὶ τὰ ὠραῖά σου τείχη  
πεσοῦνται ὡς σικυήλατον (? cod. σικηήλάτω), καὶ πατήσῃ τὸ μεί-  
ραμον ἐπὶ σέ ἐλεεινὴν (cod. -νή), τὸ σκῆπτρον (cod. rursus  
-πτωρ) θήσῃ καὶ ἐν αὐτῷ οὐ μείνῃ, καὶ βάλῃ τὰς χεῖρας αὐτοῦ  
εἰς τὰ ἅγια τοῦ Θεοῦ θυσιαστήρια, καὶ τὰ ἅγια ἀποχρίσουσιν (ita  
scriptum est) καὶ δώσουσι ταῦτα τοῖς υἱοῖς τῆς ἀπωλείας. καὶ  
ἐγεγυῖσται ὁ ὄψις ὁ κοιμώμενος καὶ πατάξει τὸν μείρακα, τὸ δὲ  
διάδημα αὐτοῦ ἀνακολπωσάμενος μεγαλυνθήσεται τὸ ὄνομα αὐτοῦ  
πρὸ μικροῦ, οἱ δὲ υἱοὶ τῆς ἀπωλείας στηρίζαντες δώσουσι τὰ  
πρόσωπα αὐτῶν ἐπὶ τὴν δύσιν τοῦ ἡλίου· καὶ οὕτως δώσει ὁ ὄψις  
ὁ κοιμώμενος θάνατον ὅσιον (sic), καὶ κρατήσῃ ἐπὶ τὴν ἑπτά-  
λοφον τὸ ξανθὸν γένος etc. *Extrema sunt*: καὶ ἐν τῇ ὑποστρέ-  
φεισθαι αὐτὸν ἀνοιχθήσονται οἱ θησαυροὶ τῆς γῆς, καὶ πάντες  
πλουτήσωσιν, καὶ οἱ οὐδεὶς ἔσται πένης, καὶ ἡ γῆ ἀποδώσει τὸν καρ-  
πὸν αὐτῆς ἑπταπλασίονα, καὶ τὰ ὄπλα τὰ πολεμικὰ γενήσονται  
εἰς ὀρέπανα. καὶ βιβιλεύσει ἔτη λς', καὶ μετ' αὐτὸν (cod. αὐτοῦ)

<sup>3</sup> Ab hoc inde loco textum Parisiensem non amplius exscripsi. Quae sequuntur in Veneto, a quo solo petii, varie corrupta sunt, quae ex aliis codicibus correctum iri spero.

βασιλεύσει ἕτερος ἐξ αὐτοῦ ἔτη ιβ'. καὶ οὗτος προῖδὼν τὸν θάνατον αὐτοῦ πορευθήσεται εἰς τὰ ἱεροσόλυμα ἵνα παραδώσει τὴν βασιλείαν αὐτοῦ τῷ Θεῷ. καὶ ἔκτετε βασιλεύσουσιν οἱ τέσσαρες υἱοὶ αὐτοῦ· ὁ μὲν πρῶτος ἐν ρώμῃ, ὁ δεύτερος ἐν ἀλεξανδρείᾳ, ὁ τρίτος ἐν ἐπταλόφῳ καὶ ὁ τέταρτος ἐν θεσσαλονίκῃ. οὗτοι ἀλλήλομαχήσουσι, καὶ στρατοπεδεύσουσι καὶ τοὺς ἱερεῖς καὶ τοὺς μοναχοὺς, καὶ συγκροτήσουσι πόλεμον ἀπ' ἀλλήλων, καὶ οὐδεὶς ἐξ αὐτῶν σωθήσεται. καὶ ἐν τῷ μὴ εἶναι ἄνδρα χρήσιμον βασιλεύσει γυνὴ μισρὰ ἐν τῇ ἐπταλόφῳ καὶ μὴ ἀνεῖ τὰ ἅγια τοῦ Θεοῦ θυσιαστήρια, καὶ σταθεῖσα ἐν μέσῳ τῆς ἐπταλόφου, φωνῇ μεγάλῃ λέγουσα· τίς Θεὸς πλὴν ἐμοῦ; καὶ τίς δύναται ἀναστῆσαι [ἐπὶ] τὴν ἐμὴν βασιλείαν; καὶ εὐθὺς σεισθήσεται ἡ ἐπτάλοφος καὶ καταποντισθήσεται σύμψυχος ἐν βιθρῷ, καὶ μόνος ὁ ξηρόλοφος ἔσται φαινόμενος· καὶ τὰ διαβαινόμενα πλοῖα μέλλουσι θρηγεῖν τὴν ἐπτάλοφον. καὶ οὕτως βασιλεύσει ἕτερος ἐν θεσσαλονίκῃ ἐπὶ χρόνου μικροῦ, καὶ εὐθὺς καταποντισθήσεται καὶ αὕτη. καὶ μετὰ ταῦτα καταποντισθήσεται ἡ σμύρνη καὶ ἡ κύπρος ἀπὸ ἀνέμου στροβύλου (sed potius ἀνεμοστροβύλου scriptum est) ἐν τῇ θαλάσῃ, καὶ οὕτως βασιλεύσει ὁ ἀντίχριστος, καὶ πράξει θαυμαστά καὶ παράδοξα πράγματα καὶ μεγαλυνεῖ τοὺς λοιδοίους καὶ τὸν κατακακαμιένον (cod. κατεκαμι., Par. ἐσκαμιένον) ναὸν ἀνοικοδομήσει, καὶ γενίσονται λιμοί, σεισμοί, καταποντισμοί ἐπὶ πᾶσαν χώραν, καὶ τὰ ἴδια ἀπορρύξουσιν, καὶ ἑτέρος ἐπὶ γῆς οὐ δοθήσεται. καὶ χρειήσει ὁ τρισκαιάρατος δαίμων ἔτη τρία<sup>4</sup>. τότε ὁ χρόνος ὡς μὴν διαβήσεται, ὁ μὴν ὡς ἑβδομάς (ita Par., Ven. -μάδα), ἡ ἑβδομάς ὡς ἡμέρα, ἡ ἡμέρα ὡς ὥρα, ἡ ὥρα ὡς στιγμή<sup>5</sup>, διὰ τοὺς ἐκλεκτοὺς τοῦ Θεοῦ καὶ τοὺς δούλους αὐτοῦ (Par. om καὶ τ. δού. αὐτ.). μετὰ δὲ τὴν συμπλήρωσιν τῶν τριῶν χρόνων βρέξει ὁ Θεός (Par. add παντοκράτωρ) πῦρ ἐπὶ τὴν γῆν, καὶ κατακαήσεται ἡ γῆ πύχας (sic Ven.) τριάκοντα (Par. κατακαύσει αὐτὴν πύχεις λγ'). τότε βοήσει ἡ γῆ πρὸς τὸν Θεόν (Par. οὐράμιον pro Θε.) παρθένος εἰμί, κύριε, ἐνώπιόν σου. τότε οἱ οὐρανοὶ ὥσεί χάριτος ἐνεληθήσονται καὶ (Par. om οἱ οὐρανοὶ usque καὶ) οἱ ἄγγελοι τοῦ Θεοῦ τὰς σάλπιγγας δώσουσιν, καὶ οἱ ἀπ' αἰῶνος νεκροὶ ἐγερθήσονται, καὶ οἱ μὲν δίκαιοι σταθήσονται ἐκ δεξιῶν τοῦ νυμφίου, οἱ δὲ ἁμαρτωλοὶ ἐξ ἐωνύμων· καὶ οἱ μὲν δίκαιοι κληρονομήσουσι τὸν παράδεισον, οἱ δὲ ἁμαρτωλοὶ κληρονομήσουσι καὶ αὐτοὶ τὴν αἰώνιον κόλασιν· ἥς γένοιτο ἑυθιγῶς ἡμῶς, προσ-

<sup>4</sup> Par. add ἡ', quod ἡμῖς explicandum videtur. Item paullo post habet τῶν τριῶν ἔ. χρόνων.

<sup>5</sup> ὡς ὥρα et ὡς στιγμή Par., Ven. ὡς ὥραν et ὡς στιγμήν.

κινεῖν δὲ πατέρα υἱὸν καὶ ἅγιον πνεῦμα, τριάδα ὁμοούσιον καὶ ἀχώριστον, εἰς τοὺς ἀπεράντους αἰῶνας ἀμήν. Ab his inde a voce ἐγεργήσονται satis differt Parisiensis codex (2180.), in quo sic pergitur: καὶ τότε φανήσεται τὸ σημεῖον τοῦ ζωοποιοῦ σταυροῦ προπρορενόμενον ἀπ' οὐρανῶν· εἴτα καὶ αὐτὸς ἡμῶν ὁ κύριος ἰησοῦς χριστὸς καταβήσεται καὶ σταθήσει ἐπὶ τοῦ οἴκου (cod. τοὺς οἴκους) δαβὶδ, καὶ προεντρεπίσει τὸν θρόνον αὐτοῦ, καὶ στήσει τοὺς μὲν δικαίους ἐκ δεξιῶν, τοὺς δὲ ἁμαρτωλοὺς ἐξ εἰωνύμων. τότε αἱ βίβλοι ἀνοιχθήσονται, καὶ αἱ πράξεις τῶν δικαίων καὶ τῶν ἁμαρτωλῶν γυμνωθήσονται, καὶ οἱ μὲν δίκαιοι κληρονομήσουσι τὴν αἰώνιον ζωὴν, οἱ δὲ ἁμαρτωλοὶ κόλασιν ἀπέραντον· ἵς ἔσθιεν χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ, ὃ πρέπει πᾶσα δόξα, κράτος, τιμὴ καὶ προσκύνησις σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. Quae dedimus, in Veneto et Parisiensi altero (2180.) paullo plus quam dimidiam totius apocalypsis partem efficiunt. Multo pauciora cod. Par. 947. praebet. Ceterum nescio an haec scriptura eadem sit quam Pseudathanasii Synopsis et Nicephori stichometria inter pseudepigrapha numerant. Quod si est, „Βαροὺχ, Ἀμβάκούμ, Ἐζεκιὴλ καὶ Δανιὴλ ψευδεπίγραφα“ rectius apud Nicephorum Antilegomenis Novi Testamenti adduntur quam in Synopsi Veteris Testamenti Apocryphis.

V.  
IOHANNIS LIBER DE DORMITIONE MARIAE.

VI.  
TRANSITUS MARIAE A.

VII.  
TRANSITUS MARIAE B.

Sed iam ad libros a nobis hoc volumine editos redeundum est. Superest ut de iis explicemus qui in describendo Mariae exitu versantur. Opus Graecum, quod tantam vim ad traditiones Marianas excolendas atque propagandas habuit et in varias quum orientis tum occidentis linguas translatum est, nondum editum fuisse mirum est. Neglectum vero est ab alteris ne ad apocryphorum deliramenta viderentur animum attendere, ab alteris ne in suspicionem adducerentur quae a piis Mariae cultoribus dudum in fidem recepta essent<sup>1</sup>. At errarunt utrique; hi quidem quod a veritate strenue indaganda refugerunt, illi quod praesumptione dogmatica historiae circumscribere studium.

Pertinere autem librum de dormitione vel transitu Mariae non ad medii aevi sed antiquitatis Christianae monumenta certum est, quamquam ambigi potest utrum saeculo demum quarto an prius prodierit. Auctor libri Latini quem Transitus Mariae B diximus, in prologo, qui a textu nostro Veneto abest

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<sup>1</sup> Huc spectant verba Combefisii in Auctar. Nov. Biblioth. PP. tom. 1. p. 821: „Exstat eius (i. e. Iohannis archiepisc. Thessalon., de quo vide infra) oratio alla in Mariae assumptionem, paucis diversa ab iis quae exstant nomine S. Melitonis, ac pleraque eiusmodi ex Apocryphis enarrans; quam quidem mihi paraveram ac eram conatus illustrare; sed postea visum potius mihi premere quam minus certa nixis veritate aliorum fidem elevare.“

sed ex aliis codicibus in Bibliotheca Maxima Patrum editus est, Melitonis nomen sibi arrogans tradita a Iohanne apostolo ad conficiendum librum suum se adhibuisse profitetur: vide infra pag. 124. Hunc librum suae aetatis hominibus et iam saeculo sexto Gregorio Turonensi in iis quae de obitu et resurrectione Mariae scripsit probari reprehendit Beda Venerabilis in *Retract.* in *Act. App.* cap. VIII. Ad Iohannem autem Pseudo-Melito ille provocans haud dubie ad eum librum provocavit quem plerique codices Graeci Iohanni adscriptum esse testantur. Eundem in celebri decreto a Gelasio damnatum esse (vide cap. VI. §. 28: „Liber qui appellatur *Transitus*, id est *Adsumptio*<sup>2</sup> sanctae Mariae, apocryphus“) propterea ambigitur quod a Pseudo-Melitone Leucii haeretici scriptum eiusdem argumenti commemoratur, rursusque a Pseudo-Hieronymo in sermone qui fertur de assumptione beatae virginis Mariae scriptum eiusmodi significari videtur<sup>3</sup>. Quum autem in decreto illo §. 18 damnatio praecedat „omnium librorum quos fecit Leucius discipulus diaboli“, certe veri est similis §. 28 alium quam Leucii de transitu Mariae librum damnari; nisi forte nullo auctore nominato quicquid *Transitus* Mariae inscribatur auctor decreti damnari voluit. Sin autem pro vero habemus, Leucium haeticum de transitu Mariae commentatum esse, statuendum erit Pseudo-Iohannem vel maxime contra illum suum composuisse librum, quo quidem ad Leucii scripturam extirpandam usum se dixit Pseudo-Melito.

Quantopere autem *Transitus* ille Mariae ubique placuerit, luculenter interpretum studiis probatur. Scimus enim Syriace, Sahidice, Arabice eum versum esse. Neque interpretes illi satis habuerunt Graeca simpliciter vertere, sed ipsam narrationem variis modis excoluerunt. quemadmodum hoc ipso anno tres libros Syriacos in lucem protraxit William Wright vir clarissimus<sup>4</sup>, qui-

<sup>2</sup> Verba ad est *Adsumptio* in pluribus codd. Aschmannianis.

<sup>3</sup> Hi auctor ad Paulum et Eusebium ex de re et scripserunt auctor. Sed forte si verum in manu veteris illud apocryphum de transitu eiusdem virginis, debet per verum scripserunt. Ceterum in eo sermone nulli dicuntur habere utrum assumptio fuerit simul cum corpore, quoniam verum Mariam in valle longius circumstantibus sublevarunt, an abierit relicto corpore.

<sup>4</sup> Literae sunt inscriptae: *Contributions to the Apocryphal Literature of the New Testament*, collected and edited from Syriac MSS. in the British Museum, London 1865. Sed sine ulla ante h. e. laude huc non debet aliam editionem huius voluminis esseque desiderium in *Journal of Sacred Literature*, in eadem praefatione simul et huiusmodi voluminis laudem et Aprilis.

bus idem cum Graecis nostris argumentum sed satis diversa ratio est; aliam rursus libri formam, propiorem tamen Syriacis quam Graecis aut Latinis, Maximilianus Enger 1854 Arabice edidit <sup>6</sup>;

<sup>5</sup> Titulus libri est: Ioannis apostoli de transitu beatæ Mariæ virginis liber. Ex recensione et cum interpretatione Maximiliani Engeri. Exempli gratia adscribamus, ex Wrightii et Engeri interpretationibus, quæ fere in Syriacis et Arabicis respondent capiti 12 textus Graeci. Is enim locus ex illis est qui certe per singula comparari possunt. Syrus igitur sic (Contributions p. 22 sq.): Then the Holy Spirit informed us in all the regions in which we were, and says to us: „The time is near for the mother of your Lord to leave this world; but rise, go to her to Bethlehem.“ To Simon (Peter) It made this known in Rome; and to Paul at Tiberias; and to Thomas in India; and to Matthew at Berytus; and to Bartholomew in Armenia; and to Thaddæus at Laodicea; and to James in the cave of Zion. But Andrew, the brother of Simon, and James, the brother of John, and Phillip, and Simon the Cananite, and Matthias, who became an apostle in the place of Judas Iscariot, these five were dead. And the Holy Spirit awoke them and said to them: Rise, but do not think that the resurrection is come; but on this account do ye rise, that ye may go to Bethlehem to the mother of your Lord, who is departing from the world, and asks to see you. Item Arabs (apud Enger. p. 39): „Et cum spiritus sanctus mihi dixisset: audisti hanc vocem o Ioannes? dixi: sane. Dixit: hæc ibit ad discipulos socios tuos lique ad dominam beatam Mariam salutandam advenient, quia in sua quemque urbe et loco certiores feci, eisque currus quibus huc vehentur in nube lucida paravi. Et Simeoni Cephae Romæ notum id feci, cum ad templum sanctum properaret, sacrificium cum id ei incumberet oblaturus, eique dixi: oblatione facta Bethlehem propere, nam mater magistri tui in eo est ut ex hoc mundo migret. Dein Paulo, qui quinquaginta circiter iactæ sagittæ spatilis Roma aberat et cum Iudæis disputabat; Iudæique eum irridebant dicebantque: profecto sermo tuus non accipietur, quia tu nomen Christi prædicas, tu es Tarso ortus nosque te novimus: homo es Christianus et pauper, et Iesu in nomine migrare et orare coepisti. Eumque certiores feci, statimque surrexit et egressus est. Dein Thomam in interiore Indiae Sindiaque terra. Is autem prope lectum filiae regis assidebat eamque baptizaverat; tum ad ecclesiam properavit et oravit et abiit. Et post hæc Matthæum, tum Iacobum. Et postquam vivos ex illis certiores feci, ad mortuos ivi, Philippum, Andream fratrem Simeonis Cephae, Lucam, Simeonem Cananæum, Marcum Bartholomæumque, eisque dixi: agite, sepulcra vestra relinquitte, et ne credatis diem novissimum venisse; non enim iam extremum tempus est. Verum Bethlehem propere, dominam Mariam beatam domini genitricem salutaturi; nam prope est ut ex hoc mundo abeat.“ Syrus alter (vide Journ. of Sac. Lit.) magis cum Arabe consentit. Ita ille habet quæ de Petro et Paulo agunt etc.: To Simon Cephas It made this known in Rome, as he was going in to offer the oblation in the church where was the oblation of strangers; and he was lying prostrate and praying before the altar; and the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to salute her.“ And the Holy Spirit informed Paul in the city called Tiberias. It found Paul as he was contending with the Jews, who were striving with him and reviling him and saying to him: Thy words are not

denique aliam eamque a reliquis omnibus satis discrepantem liber Sahidicus habet, quem in Catalogo codicum Copticorum Borganorum Georg. Zoega indicavit<sup>6</sup>. Sed praeter orientales etiam Latini docent quam varie transitus Mariae ab interpretibus excultus sit. Plures enim apud Latinos libri habentur, in quibus

received, which thou utterest concerning the Messiah. Because thou art from Tarsus. and the son of a harness-maker, and the child of poor people, thou takest the name of the Messiah (in thy mouth) and goest about with it. And the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Thomas in India, who had gone in to visit the nephew of Ludan, the king of India. And he was sitting by his bed and talking to him; and the Holy Spirit said to him: „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Matthew (saying): „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And Matthew was at Yabus. And the Holy Spirit informed James in Jerusalem (saying): The time etc. And the Holy Spirit informed Bartholomew in the Thebais (saying): The time etc. Now none of the disciples were dead as yet, except Andrew, the brother of Simon Cephas, and Philip, and Luke, and Simon the Cananite: these were dead. And on that day the H. S. informed them in their graves (saying): Rise from Sheol. And the H. S. said unto them: Do not suppose that the resurrection is come; but your rising to-day from your graves is wholly that ye may go to greet the mother of your Lord, for the time draws nigh for her to leave the world.

<sup>6</sup> Vide pag. 223. num. CXX. Zoega inde haec excerpit: „Verba Iesu in cruce ad Mariam et Iohannem, a quo inde tempore vixerunt ambo in una domo Hierosolymis annos XV. Multas illa peregit sanationes, multa docuit apostolos frequenter eam invisentes et secum habuit chorum virginum: „Factum autem est anno XV. post resurrectionem domini, secundum archaeologiam Iosephi et Irenaei Hebraeorum.“ Scilicet praecepit Maria Iohanni ut vocet Petrum et Iacobum, quibus ingressis in memoriam revocat apostolls quae acciderant a die resurrectionis usque ad ascensionem domini. Narrat porro apparuisse sibi dominum et praedixisse diem mortis, etiam pollicitum esse angelos post statum tempus corpus eius in coelum assumpturos. Convocat virgines suas, in primis Mariam Magdalenam. Iubet inde Petrum sindonium sibi afferre, Iacobum suffimenta emere, Iohannem taedas. Sindonium adlatum sternit instar lecti et odoribus adspersit. Ad orandum se convertit, petens a deo ut removeat lapides offensionis et larvas dolosas, ut qui a sinistris dei procident coram ea, qui a dextris accedant cum gaudio, ut potestates tenebrarum pudore afficiantur et draco videns eam abscondat se, quiescatque fluvijs ignis quo explorantur iusti et peccatores. Et sic super sindonem suffimentisque se componit dormitura. Descendit dominus de coelo super curru Cherubin, eamque consolatus mortem arcessit, qua visa anima Mariae evolat in sinum filii. Mortua est die Ian. XX, qui est XXI (XXV) mensis Tobe. Praecepit Iesus apostolls ut corpus sepellant in valle Iosaphat.“ Praeterea extremam libri partem ipso textu Sahidico adposuit, eumque vertit Ed. Dulaurier l. 1. pag. 20 sqq.

idem argumentum maxima cum licentia tractatum est. Ita neuter eorum quos edidimus siglis A et B distinctos, cum altero convenit, nec magis cum orientalibus interpretibus aut cum ipso Graeco, licet ex hoc tanquam primario fonte eos fluxisse appareat. Praetereaque aliam eiusdem rei expositionem ex codice Ambrosiano descripsimus, ad varios illam quidem libros concinnatam ac tamen ab ipso Iohannis libro auctoritatem repetentem. Vide infra.

A Latinis transitum Mariae cum similibus aliis ad poetas medii aevi Germanicos transisse plura carmina testes habemus. Sequuntur autem et illi varias libri recensiones, quemadmodum inter Conradum ab Heimesfurt<sup>7</sup> et auctorem libri passionalis<sup>8</sup> hoc interest, ut iam Engerus adnotavit, quod ille fabulam de sero Thomae adventu et zona virginis ex aëre deiecta habet, hic cum Pseudo-Melitone consentiens non habet. Quod ipsum quum inter testes nostros transitus Mariae A et B differat, facile erit dictu unde carminum illorum discrepantia pendeat.

Sed in ipsis Graecis exemplorum haud exigua est varietas, in extrema potissimum libri parte, ut in editione indicavimus. Neque inter Graecos deerant qui libro ita uterentur ut novum ex eo opus conficerent. Hoc maxime Iohannes archiepiscopus Thessalonicensis circa finem saec. septimi fecit<sup>9</sup>. Quem enim sermonem de dormitione Mariae scripsit, cum totum sed liberrime ad librum Pseudo-Iohannis composuit. In libris scriptis haud raro invenitur, ut in codice Parisiensi 897, ubi inscriptio sic legitur: *Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν ἰωάννου ἀρχιεπισκόπου Θεσσαλονίκης λόγος πᾶν ὀφείμιος εἰς τὴν κοίμησιν τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου μαρίας.* Textus incipit: *Τῇ θαυμαστῇ καὶ ὑπερενδόξῃ καὶ ὄντως μεγάλῃ τοῦ παντὸς κόσμου δεσποίνῃ καὶ ἀειπαρθένῃ μαρίᾳ, τῇ τοῦ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ μητρὶ καὶ ἀληθῶς Θεοτόκῃ ὑπὸ πάσης τῆς ἐν οὐρανὸν τῆς τε (? vide infra Coisl. 121) καὶ αἰσθητῆς διακοσμήσεως ἀξιόχρεος (sic) ὕμνος ᾄδασθαι διὰ παντὸς ἐποφείλεται. καὶ τοῦτο καλῶς, οἶμαι, καὶ*

<sup>7</sup> Eius carmen editum est apud Hauptium: *Zeitschrift für deutsches Alterthum*, vol. VIII, pag. 156 sqq.

<sup>8</sup> Vide editionis Hahnianae pag. 120 sqq. Inscribitur ea pars quae de transitu Mariae agit: „Hie spricht das buoch von unser vrowen ende“.

<sup>9</sup> Praecessit eum (circa initia saec. septimi) sermone simili Modestus archiepisc. Hieros., cuius ἐγκώμιον εἰς τὴν κοίμησιν τῆς παναγίας Θεοτόκου commemorat Photius in bibloth. cod. 275. Sed etiamnum in libris scriptis invenitur, ut in cod. Coisl. 274. Cf. Montfauc. *Bibl. Coisl.* pag. 339.

Θεοφιλῶς, ὡς ἄτε μητρὶ καὶ θεόπαιδι, οὐ μόνον διὰ τὸ πάντων αὐτὴν ἀνώτερον λαχεῖν ἔχειν ἀξίωμα, τὴν μητέρα κεκλησθαι Θεοῦ, καὶ μόνον ἐπερχεῖσθαι τῶν ὑπερχοσμίων τε καὶ ἐπιγείων, ἀλλὰ γε μὴν καὶ διὰ τὸ τῇ ὅλῃ κτίσει δι' αὐτῆς γενόμενον εὐεργέτημα ἐν τῇ τοῦ μονογενοῦς αὐτῆς υἱοῦ ἐνσάρκως ἐπὶ γῆς . . . .<sup>10</sup> παρουσίᾳ. οὐλοῦν ἐφορᾶστέον τῆς Θεοτόκου τὴν κοίμῃσιν ἅμα ταῖς θείαις καὶ φιλεόρτοις δυνάμεσι. Paullo post legitur: ἀρχὴν δὲ τοῦ λόγου ἦδη ποιήσομαι τὰ περὶ τῆς κοιμήσεως ἡγουν ἀναπαύσεως καὶ πρὸς Θεὸν μεταστάσεως μαρτίας τῆς Θεοτόκου, καὶ ἅπερ αὐτῇ ἀπεκαλίφθῃ ἄρρητα μυστήρια, πᾶσιν ἐκφαντορικῶς διυγνόμενος. ἦνίκα γὰρ ἔγνω μαρία παρὰ τοῦ κυρίου ὅτι ἀποτίθεται τὸ ἄφθονον αὐτῆς σῶμα, ἦλθε πρὸς αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν αὐτῇ· μαρία, ἐγεγνησα λάβε τοῦτο τὸ βραβεῖον, ὃν (sic) δέδωκέ μοι ὁ φυτεύσας τὸν παράδεισον, καὶ παράδος αὐτὸ τοῖς ἀποστόλοις, ἵνα κρατίσαντες αὐτὸ ἱμνήσωσιν ἐμπροσθέν σου, διότι μετὰ τρεῖς ἡμέρας ἀποτίθῃ τὸ ἄχραντον σῶμά σου· ἰδοὺ γὰρ πάντας τοὺς ἀποστόλους ἀποστέλλει πρὸς σε ὁ δεσπότης -- ὅτε οὖν εἶπον πάντες τὸ ἀμήν, αἰθεὶς ἡσπάσαντο ἀλλήλους. καὶ εὐθὺς ἐξελθὼν ὁ ἰωάννης ἦλθε καὶ ἔστη ἀναμέσον αὐτῶν λέγων· εὐλογήσατέ με πάντες. καὶ ἰδόντες αὐτὸν ἡσπάσαντο αὐτὸν ἕκαστος κατὰ τὴν ἰδίαν τάξιν. μετὰ δὲ τὸν ἀσπασμὸν εἶπε πέτρος πρὸς ἰωάννην· ἀγαπητὲ τῷ κυρίῳ, πότε ὧδε γέγονας, καὶ ποίῳ τρόπῳ καὶ πόσας ἡμέρας ἦδη ἔχεις; καὶ εἶπεν ἰωάννης· ἀκούσατε ἀδελφοὶ τὸ συμβάν μοι. ἐγὼ ἦμην ἐν μιᾷ πόλει τῆς ἀσίας γῆς ὀνόματι σάρδεις (cod. σάρδης) -- καὶ προῆγε πέτρος ἱμνῶν καὶ λέγων· ἐξῆλθεν ἰσραὴλ ἐξ αἰγύπτου ἐν στίλῳ πρὸς νεφέλης, ἀλληλοῦϊα· ὁ δὲ κύριος προῆγεν αὐτοὺς, ἀλληλοῦϊα -- ἔκλαιον δὲ πάντες καὶ ἔλεγον· οὐαὶ ἡμῖν, ὅτι τὸ γενόμενον ἐν σοδόμοις καὶ ἐν ἡμῖν ἀπέβη. ἐπάταξε γὰρ ἐκείνους ὁ Θεὸς πρῶτον μὲν ἐν ἀορασίᾳ, μετέπειτα δὲ πῦρ κατήγαγεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτούς -- καὶ ἐν τῇ φοβερᾷ ἐλεύσει καὶ φορικτῇ παραστάσει τῆς ἀδεκάστου καὶ ἀπροσπολήπτου κρίσεως τοῦ υἱοῦ αὐτῆς καὶ Θεοῦ ἡμῶν καὶ τῆς αἰωνίου κολάσεως ἐξαιρούμενοι, τῆς ἐκ δεξιῶν αὐτοῦ μεγάλης κλήσεως κληρονόμοι ἀναδειχθείμεν, ὅτι τοῦ Θεοῦ καὶ πατρὸς ἐστὶν ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος etc. Ex his satis perspicuum erit quo modo archiepiscopus Thessalonicensis sermonem suum ad Pseudo-Iohannis librum conformaverit.

Alibi eundem sermonem ad ipsum Iohannem evangelistam

<sup>10</sup> Sequitur διότι τὸν ἄφατον (item παρασείων scriptum est). Cf. eundem locum in cod. Coisl. 121.

πρόσωπον λέοντος καὶ πρόσωπον μόσχου, ἔχοντα τὰς χεῖρας ἐπάνω τῶν πτερυγῶν -- καὶ ἐκέκραγεν (sic, ad τάγμα referendum?) ἀκαταπαύστως λέγοντες· ἅγιος ἅγιος ἅγιος κύριος σαβαώθ -- (fol. 3.) καὶ εἰς τὸ δεξιὸν μέρος αὐτῆς ἴδον λίμνην παμιμεγέθη, καὶ εἶπέ μοι ὁ ἄγγελος· ἐξ αὐτῆς τῆς λίμνης ἐξέρχεται ὁ ἰορδάνης ποταμός, καὶ εἰς τὸ χεῖλος αὐτοῦ ὥσπερ ἱερεὺς . . . <sup>2</sup> καὶ λέγει μοι ὁ ἄγγελος· οὗτός ἐστιν ἰωάννης ὁ βαπτιστής. καὶ εἰς τὸ ἀριστερὸν μέρος ἴδον λίμνην παμιμεγέθη. καὶ λέγει μοι ὁ ἄγγελος· αὕτη ἐστὶν ἡ λίμνη ὅπου κολάζονται γονεῖς καὶ ἀνάδοχοι οἱ ἐξ ἀμελείας τὰ τέκνα αὐτῶν ἀφέντες ἀβάπτιστα -- (fol. 6.) καὶ ἔγγαγεν με ὅπου κολάζονται οἱ ἁμαρτωλοί. καὶ εἶδον ἐκεῖ ποταμὸν πύρινον; καὶ εἰς τὸ χεῖλος αὐτοῦ ἐκάθιστο πλῆθος ἀνδρῶν καὶ γυναικῶν. καὶ λέγει μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἐπίσκοποι οἱ ἀδίκως ὁμνῶντες, οἱ ψευδομάρτυρες -- (fol. 7.) εἶπέν μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἄρχοντες, οἱ ἀρχιερεῖς καὶ οἱ δυνάσται οἱ δῶρα λαμβάνοντες καὶ τὸ δίκαιον οὐ κρίνουσιν -- (fol. 8.) οὗτοί εἰσιν οἱ πρεσβύτεροι, ἀββιάδες, οἱ ἠυπώσαντες τὸ μέγα καὶ ἀγγελικὸν σχῆμα· ὁμοίως καὶ διάκονοι καὶ οἱ κακοποιοῦντες τοὺς δοῦλους αὐτῶν -- (fol. 14.) διὸ πάντες, ἱερεῖς καὶ διάκονοι, δοῦλοι καὶ ἐλεύθεροι, πλούσιοι καὶ πένητες, δῶμεν δόξαν τῷ Θεῷ. ἔλεος καὶ ἄφεςιν ἁμαρτιῶν τῷ γράψαντι ἅμα καὶ τοῖς ἀκροασαμένοις καὶ κτησαμένοις etc.

Denique de apocalypsi quae dicitur Danielis mentio faciunda. Etiam hanc passim invenimus, ut in cod. Veneto Marc. class. II. cod. CXXV., in Parisiensibus 947 et 2180. In Veneto libri titulus est: ἀποκάλυψις τοῦ προφήτου Δανιὴλ περὶ τῆς συντελείας τοῦ κόσμου. In Parisiensi 947: ἐσχάτη ὁράσις τοῦ Δανιήλ. In Par. 2180: ἐκ τῶν ἐσχάτων ὁράσεων τοῦ προφήτου Δανιήλ. Initium libri in Veneto sic: Ἰάδε λέγει κύριος παντοκράτωρ· οὐαὶ σοὶ γῆ, ὅταν τὸ τῶν ἀγγέλων σκῆπτρον <sup>1</sup> βασιλεύσει ἐν σοί. τότε ἐρεῖ κύριος παντοκράτωρ ἐνὶ τῶν ἀγγέλων αὐτοῦ λέγων· κάτελθε καὶ ἄρον τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀπὸ τῆς γῆς (Par. 2180. τ. ἀλήθ. ἀπὸ τ. γ. καὶ τ. εἰρ. ἀπ' αὐτῆς), καὶ ποιήσον ἵνα φάγωσιν οἱ ἄνθρωποι ἀλλήλων τὰς σάρκας αὐτῶν. ἐξαπόστειλον καὶ ἄλλους ἀγγέλους, καὶ τὸν μὲν ἕνα <sup>2</sup> εἰπέ· κάτελθε ἐπὶ τὰ περι-

<sup>1</sup> Sequitur ἀλλάζμενος, quod nec ἀλλόμενος nec ἀλάζμενος substituendo sauari videtur.

<sup>2</sup> Ita Par. 2180. nisi quod σκῆπτρον habet; Ven. σκῆπτωρ, Par. alter σκῆπτωρ.

<sup>3</sup> In hoc accusativo et h. l. et postea consentiunt Ven. et Parisienses.

βόλῃα (ita Ven., Parisienses -λαια et -λεα) καὶ τὰς νήσους καὶ σφρά-  
γισον αὐμὸς χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ τρίτον ἕασον.  
καὶ τὸν δεύτερον εἰπέ· κάτελθε ἐπὶ τὰ δυσικὰ μέρη καὶ σφράγισόν  
μοι αὖ χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ τρίτον ἕασον.  
καὶ τὸν τρίτον ἄγγελον εἰπέ· κάτελθε ἐπὶ Ἀσίαν, Φρυγίαν, γαλα-  
τίαν, καππαδοκίαν, συρίαν καὶ εἰς αὐτὴν τὴν μητέρα τῶν πόλεων,  
καὶ σφράγισόν μοι χιλίας τριακοσίας ἐξήκοντα χιλιάδας· τὸ μὲν  
δύμοιρον ῥῖψον καὶ τὸ (ex Parr. est; Ven. om) τρίτον ἕασον. οὐαὶ  
σοὶ γῆ ἐκ τῶν βυσάνων ὧν μέλλει ἐξαποστειλῆαι κύριος παντοκρά-  
τωρ ἐπὶ σέ· ἀκρίδης ἀγρίας καὶ ἀναιμίας (ἀκρίδ. ἀγρ. καὶ ἀν.  
ex Parr., om Ven.), καὶ οὔτε ζῶν ἢ (Parr. οὔτε) δένδρον μέλλουσιν  
ᾄψασθαι (Parr. ᾄπτεισθαι), εἰ μὴ ἐπὶ (ita uterque) τοὺς μὴ μετα-  
νοήσαντας (Parr. -νοῦντας) διὰ (Parr. ἐπὶ) τὰς πολλὰς αὐτῶν  
ἁμαρτίας καὶ (ἁμ. κ. ex Parr., om. Ven.) ἀνομίας καὶ ἀδικίας, καὶ  
μαστιγώσουσιν αὐτοὺς μῆρας ἰθ', ὥς οὐ ἀπελθόντες μακαρίσωσιν  
(Parr. -ίσουσιν) τοὺς τεθναμένους καὶ εἵλωσιν· μακάριοι ἐστε, ὅτι  
οὐκ ἐτίχετε ἐπὶ τὰς ἡμέρας ταύτας (Parr. ἐν ταῖς ἡμέραις ταύταις).  
καὶ ἐκ προστάγματος Θεοῦ ἀναβήσεται πῦρ ἀπὸ τῆς θαλάσσης,  
καὶ ἡ γῆ ζῶσα ἀνοικοδομήσει τὴν θάλασσαν. καὶ ἐπιβήσεται ἐπὶ  
τὴν ἐπτάλοφον καὶ στρέψει τὸ πρόσωπον αὐτῆς ἐπὶ τὴν δύσιν τοῦ  
ἡλίου. οὐαὶ (Parr. καὶ οὐαὶ) σοὶ ἐπτάλοφε ἐκ τῆς τοιαύτης ὀργῆς,  
ὅταν κυκλωθῇς ὑπὸ στρατοπέδου πολλοῦ (Parr. -πέδων πολλῶν<sup>3</sup>)  
καὶ κυριευθῇς ὡς διὰ μικροῦ πράγματος, καὶ τὰ ὠραῖά σου τέιχη  
πεσοῦνται ὡς σικυήλατον (? cod. σικηήλατω), καὶ πατήσῃ τὸ μεί-  
ράκιον ἐπὶ σέ ἐλεεινὴν (cod. -νή), τὸ σκῆπτρον (cod. rursus  
-πτωρ) θήσῃ καὶ ἐν αὐτῇ οὐ μείνῃ, καὶ βάλλῃ τὰς χεῖρας αὐτοῦ  
εἰς τὰ ἅγια τοῦ Θεοῦ θυσιαστήρια, καὶ τὰ ἅγια ἀποχρίσουσιν (ita  
scriptum est) καὶ δώσουσι ταῦτα τοῖς υἱοῖς τῆς ἀπωλείας. καὶ  
ἐγεγυῖσται ὁ ὄφις ὁ κοιμώμενος καὶ πατάξει τὸν μείρακα, τὸ δὲ  
διάδημα αὐτοῦ ἀνακολπώσμενος μεγαλυνθήσεται τὸ ὄνομα αὐτοῦ  
πρὸ μικροῦ, οἱ δὲ υἱοὶ τῆς ἀπωλείας στηρίξαντες δώσουσι τὰ  
πρόσωπα αὐτῶν ἐπὶ τὴν δύσιν τοῦ ἡλίου· καὶ οὕτως δώσει ὁ ὄφις  
ὁ κοιμώμενος θάνατον ὅσιον (sic), καὶ κρατήσῃ ἐπὶ τὴν ἐπτά-  
λοφον τὸ ξανθὸν γένος etc. Extrema sunt: καὶ ἐν τῇ ὑποστρέ-  
φει αὐτὸν ἀνοιχθήσονται οἱ θησαυροὶ τῆς γῆς, καὶ πάντες  
πλουτήσωσιν, καὶ οὐδεὶς ἔσται πένης, καὶ ἡ γῆ ἀποδώσει τὸν καρ-  
πὸν αὐτῆς ἐπταπλασίονα, καὶ τὰ ὄπλα τὰ πολεμικὰ γενήσονται  
εἰς ὀρέπανα. καὶ βυσιλεύσει ἔτη λς', καὶ μετ' αὐτὸν (cod. αὐτοῦ)

<sup>3</sup> Ab hoc inde loco textum Parisiensem non amplius exscripsi. Quae sequuntur in Veneto, a quo solo petii, varie corrupta sunt, quae ex aliis codicibus correctum iri spero.

βασιλεύσει ἕτερος ἐξ αὐτοῦ ἔτη ιβ'. καὶ οὗτος προΐδων τὸν θάνατον αὐτοῦ πορευθήσεται εἰς τὰ ἱεροσόλυμα ἵνα παραδώσει τὴν βασιλείαν αὐτοῦ τῷ Θεῷ. καὶ ἔκτιτε βασιλεύσουσιν οἱ τέσσαρες υἱοὶ αὐτοῦ· ὁ μὲν πρῶτος ἐν ῥώμῃ, ὁ δεύτερος ἐν ἀλεξανδρείᾳ, ὁ τρίτος ἐν ἐπταλόφῳ καὶ ὁ τέταρτος ἐν θεσσαλονίκῃ. οὕτω ἀλλήλομαχίσουσι, καὶ στρατοπεδεύσουσι καὶ τοὺς ἱερεῖς καὶ τοὺς μοναχοὺς, καὶ συγκροτήσουσι πόλεμον ἀπ' ἀλλήλων, καὶ οὐδεὶς ἐξ αὐτῶν σωθήσεται. καὶ ἐν τῷ μὴ εἶναι ἄνδρα χρήσιμον βυσιλεύσει γυνὴ μισρὰ ἐν τῇ ἐπταλόφῳ καὶ μὴ ἀνεῖ τὰ ἄγια τοῦ Θεοῦ θυσιαστήρια, καὶ σταθεῖσα ἐν μέσῳ τῆς ἐπταλόφου, φωνῇ μεγάλῃ λέγουσα· τίς Θεὸς πλὴν ἐμοῦ; καὶ τίς δύναται ἀναστῆσαι [ἐπὶ] τὴν ἐμὴν βασιλείαν; καὶ εὐθὺς σεισθήσεται ἡ ἐπτάλοφος καὶ καταποντισθήσεται σύμψυχος ἐν βυθῷ, καὶ μόνος ὁ ξηρόλοφος ἔσται φαινόμενος· καὶ τὰ διαβαινόμενα πλοῖα μέλλουσι θρηγεῖν τὴν ἐπτάλοφον. καὶ οὕτως βασιλεύσει ἕτερος ἐν θεσσαλονίκῃ ἐπὶ χρόνον μικροῦ, καὶ εὐθὺς καταποντισθήσεται καὶ αὐτή. καὶ μετὰ ταῦτα καταποντισθήσεται ἡ σμίρνη καὶ ἡ κύπρος ἀπὸ ἀνέμου στροβύλου (sed potius ἀνεμοστροβύλου scriptum est) ἐν τῇ θαλάσῃ, καὶ οὕτως βασιλεύσει ὁ ἀντίχριστος, καὶ πράξει θαυμαστά καὶ παράδοξα πράγματα καὶ μεγαλυνεῖ τοὺς ἰουδαίους καὶ τὸν κατακεκαμμένον (cod. κατακαμμ., Par. ἐσκαμμένον) ναὸν ἀνοικοδομήσει, καὶ γενήσονται λιμοί, σεισμοί, κατωποντισμοὶ ἐπὶ πᾶσαν χώραν, καὶ τὰ ἴδιαι ἀποφρῶξουσιν, καὶ ἑτέρος ἐπὶ γῆς οὐ δοθήσεται. καὶ κραιήσει ὁ τρισκαιάκτος αἰώνων ἔτη τρία<sup>4</sup>. τότε ὁ χρόνος ὡς μὴν διαβήσεται, ὁ μὴν ὡς ἑβδομάς (ita Par., Ven. -μάδα), ἡ ἑβδομάς ὡς ἡμέρα, ἡ ἡμέρα ὡς ὥρα, ἡ ὥρα ὡς στιγμή<sup>5</sup>, διὰ τοὺς ἐκλεκτοὺς τοῦ Θεοῦ καὶ τοὺς δούλους αὐτοῦ (Par. om καὶ τ. δού. αὐτ.). μετὰ δὲ τὴν συμπλήρωσιν τῶν τριῶν χρόνων βρέξει ὁ Θεός (Par. add παντοκράτωρ) πῦρ ἐπὶ τὴν γῆν, καὶ κατακαήσεται ἡ γῆ πύχας (sic Ven.) τριάκοντα (Par. κατακαύσει αὐτὴν πύχεις λγ'). τότε βοήσει ἡ γῆ πρὸς τὸν Θεόν (Par. οὐράνιον pro Θε.) παρθένης εἰμὶ, κύριε, ἐνώπιόν σου. τότε οἱ οὐρανοὶ ὥσει χάριτος ἐνεληθήσονται καὶ (Par. om οἱ οὐρανοὶ usque καὶ) οἱ ἄγγελοι τοῦ Θεοῦ τὰς σάλπιγγας δώσουσιν, καὶ οἱ ἀπ' αἰῶνος νεκροὶ ἐγερθήσονται, καὶ οἱ μὲν δίκαιοι σταθήσονται ἐκ δεξιῶν τοῦ νυμφίου, οἱ δὲ ἁμαρτωλοὶ ἐξ ἐκωνόμων· καὶ οἱ μὲν δίκαιοι κληρονομήσουσι τὸν παράδεισον, οἱ δὲ ἁμαρτωλοὶ κληρονομήσουσι καὶ αὐτοὶ τὴν αἰώνιον κόλασιν· ἥς γένοιτο ἡυσθῆναι ἡμᾶς, προσ-

<sup>4</sup> Par. add ἥ, quod ἥμισυ explicandum videtur. Item paullo post habet τῶν τριῶν ἥ χρόνων.

<sup>5</sup> ὡς ὥρα et ὡς στιγμή Par., Ven. ὡς ὥραν et ὡς στιγμήν.

κινεῖν δὲ πατέρα υἱὸν καὶ ἅγιον πνεῦμα, τριάδα δημοῦσιον καὶ ἀχώριστον, εἰς τοὺς ἀπεράντους αἰῶνας ἀμήν. Ab his inde a voce ἐγεγνήσονται satis differt Parisiensis codex (2180.), in quo sic pergitur: καὶ τότε φανήσεται τὸ σημεῖον τοῦ ζωοποιοῦ σταυροῦ προσηγορευόμενον ἀπ' οὐρανῶν· εἶτα καὶ αὐτὸς ἡμῶν ὁ κύριος ἰησοῦς χριστὸς καταβήσεται καὶ σταθήσει ἐπὶ τοῦ οἴκου (cod. τοὺς οἴκους) δαυὶδ, καὶ προεντρεπίσει τὸν θρόνον αὐτοῦ, καὶ στήσει τοὺς μὲν δικαίους ἐκ δεξιῶν, τοὺς δὲ ἁμαρτωλοὺς ἐξ εὐωνύμων. τότε αἱ βίβλοι ἀνοιχθήσονται, καὶ αἱ πράξεις τῶν δικαίων καὶ τῶν ἁμαρτωλῶν γυμνωθήσονται, καὶ οἱ μὲν δίκαιοι κληρονομήσουσι τὴν αἰώνιον ζωὴν, οἱ δὲ ἁμαρτωλοὶ κόλασιν ἀπέραντον· ἡς ῥησθείημεν χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ, ᾧ πρέπει πᾶσα δόξα, κράτος, τιμὴ καὶ προσκύνησις σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. Quae dedimus, in Veneto et Parisiensi altero (2180.) paullo plus quam dimidiam totius apocalypsis partem efficiunt. Multo pauciora cod. Par. 947. praebet. Ceterum nescio an haec scriptura eadem sit quam Pseudathanasii Synopsis et Nicephori stichometria inter pseudepigrapha numerant. Quod si est, „Βαρύχ, Ἀμβακούμ, Ἐζεκιήλ καὶ Δανιήλ ψευδεπίγραφα“ rectius apud Nicephorum Antilegomenis Novi Testamenti adduntur quam in Synopsi Veteris Testamenti Apocryphis.

V.  
IOHANNIS LIBER DE DORMITIONE MARIAE.

VI.  
TRANSITUS MARIAE A.

VII.  
TRANSITUS MARIAE B.

Sed iam ad libros a nobis hoc volumine editos redeundum est. Superest ut de iis explicemus qui in describendo Mariae exitu versantur. Opus Graecum, quod tantam vim ad traditiones Marianas excolendas atque propagandas habuit et in varias quum orientis tum occidentis linguas translatum est, nondum editum fuisse mirum est. Neglectum vero est ab alteris ne ad apocryphorum deliramenta viderentur animum attendere, ab alteris ne in suspicionem adducerentur quae a piis Mariae cultoribus dudum in fidem recepta essent<sup>1</sup>. At errarunt utrique; hi quidem quod a veritate strenue indaganda refugerunt, illi quod praesumptione dogmatica historiae circumscribere studium.

Pertinere autem librum de dormitione vel transitu Mariae non ad medii aevi sed antiquitatis Christianae monumenta certum est, quamquam ambigi potest utrum saeculo demum quarto an prius prodierit. Auctor libri Latini quem Transitum Mariae B diximus, in prologo, qui a textu nostro Veneto abest

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<sup>1</sup> Huc spectant verba Combefisii in Auctar. Nov. Biblioth. PP. tom. 1. p. 821: „Exstat eius (i. e. Iohannis archiepisc. Thessalon., de quo vide infra) oratio alia in Mariae assumptionem, paucis diversa ab iis quae exstant nomine S. Meltonis, ac pleraque eiusmodi ex Apocryphis enarrans; quam quidem mihi paraveram ac eram conatus illustrare; sed postea visum potius mihi premere quam minus certa nixis veritate aliorum fidem elevare.“

sed ex aliis codicibus in Bibliotheca Maxima Patrum editus est, Melitonis nomen sibi arrogans tradita a Iohanne apostolo ad conficiendum librum suum se adhibuisse profitetur: vide infra pag. 124. Hunc librum suae aetatis hominibus et iam saeculo sexto Gregorio Turonensi in iis quae de obitu et resurrectione Mariae scripsit probari reprehendit Beda Venerabilis in *Retract.* in *Act. App. cap. VIII.* Ad Iohannem autem Pseudo-Melito ille provocans haud dubie ad eum librum provocavit quem plerique codices Gracci Iohanni adscriptum esse testantur. Eundem in celebri decreto a Gelasio damnatum esse (vide cap. VI. §. 28: „Liber qui appellatur *Transitus*, id est *Adsumptio*<sup>2</sup> sanctae Mariae, apocryphus“) propterea ambigitur quod a Pseudo-Melitone Leucii haeretici scriptum eiusdem argumenti commemoratur, rursusque a Pseudo-Hieronymo in sermone qui fertur de assumptione beatae virginis Mariae scriptum eiusmodi significari videtur<sup>3</sup>. Quum autem in decreto illo §. 18 damnatio praecedat „omnium librorum quos fecit Leucius discipulus diaboli“, certe veri est similis §. 28 alium quam Leucii de transitu Mariae librum damnari; nisi forte nullo auctore nominato quicquid *Transitus* Mariae inscribatur auctor decreti damnari voluit. Sin autem pro vero habemus, Leucium haeticum de transitu Mariae commentatum esse, statuendum erit Pseudo-Iohannem vel maxime contra illum suum composuisse librum, quo quidem ad Leucii scripturam extirpandam usum se dixit Pseudo-Melito.

Quantopere autem *Transitus* ille Mariae ubique placuerit, luculenter interpretum studiis probatur. Scimus enim Syriace, Sahidice, Arabice eum versum esse. Neque interpretes illi satis habuerunt Graeca simpliciter vertere, sed ipsam narrationem variis modis excoluerunt, quemadmodum hoc ipso anno tres libros Syriacos in lucem protraxit William Wright vir clarissimus<sup>4</sup>, qui-

<sup>2</sup> Verba *id est Adsumptio* in pluribus codd. desiderantur.

<sup>3</sup> Ibi auctor ad Paulam et Eustochium ea de re se scripsisse asserit „*ne forte si venerit in manus vestras illud apocryphum de transitu eiusdem virginis, dubia pro certis accipiat. Ceterum in eo sermone multi dicuntur dubitare utrum assumpta fuerit simul cum corpore, quemadmodum vacuum Mausoleum Mariae in valle Iosaphat cernentibus ostendebatur, an abierit relicto corpore.*“

<sup>4</sup> Librum suum inscripsit: *Contributions to the Apocryphal Literature of the New Testament, collected and edited from Syriac MSS. in the British Museum, London 1865.* Sed iam paullo ante i. e. ineunte hoc anno ediderat aliam eiusdem libri recensionem eamque uberrimam in *Journal of Sacred Literature*, in duobus prioribus eiusdem anni fasciculis (mensium Ianuarii et Aprilis).

bus idem cum Graecis nostris argumentum sed satis diversa ratio est; aliam rursus libri formam, propiorem tamen Syriacis quam Graecis aut Latinis, Maximilianus Enger 1854 Arabice edidit<sup>5</sup>;

<sup>5</sup> Titulus libri est: Ioannis apostoli de transitu beatæ Mariæ virginis liber. Ex recensione et cum interpretatione Maximiliani Engeri. Exempli gratia adscribamus, ex Wrightii et Engeri interpretationibus, quæ fere in Syriacis et Arabicis respondent capiti 12 textus Graeci. Is enim locus ex iis est qui certe per singula comparari possunt. Syrus igitur sic (Contributions p. 22 sq.): Then the Holy Spirit informed us in all the regions in which we were, and says to us: „The time is near for the mother of your Lord to leave this world; but rise, go to her to Bethlehem.“ To Simon (Peter) It made this known in Rome; and to Paul at Tiberias; and to Thomas in India; and to Matthew at Berytus; and to Bartholomew in Armenia; and to Thaddæus at Laodicea; and to James in the cave of Zion. But Andrew, the brother of Simon, and James, the brother of John, and Philip, and Simon the Cananite, and Matthias, who became an apostle in the place of Judas Iscariot, these five were dead. And the Holy Spirit awoke them and said to them: Rise, but do not think that the resurrection is come; but on this account do ye rise, that ye may go to Bethlehem to the mother of your Lord, who is departing from the world, and asks to see you. Item Arabs (apud Enger. p. 39): „Et cum spiritus sanctus mihi dixisset: audisti hanc vocem o Ioannes? dixi: sane. Dixit: hæc ibit ad discipulos socios tuos ilque ad dominam beatam Mariam salutandam adventent, quia in sua quemque urbe et loco certiore feci, eisque currus quibus huc venient in nube lucida paravi. Et Simeoni Cephae Romæ notum id feci, cum ad templum sanctum properaret, sacrificium cum id ei incumberet oblaturus, ei que dixi: oblatione facta Bethlehem propera, nam mater magistri tui in eo est ut ex hoc mundo migret. Dein Paulo, qui quinquaginta circiter laetæ sagittæ spatiis Roma aberat et cum Iudaels disputabat; Iudaelque eum irridebant dicobantque: profecto sermo tuus non accipietur, quia tu nomen Christi prædicas, tu es Tarso ortus nosque te novimus: homo es Christianus et pauper, et Iesu in nomine migrare et orare coepisti. Eumque certiore feci, statimque surrexit et egressus est. Dein Thomam in interiore Indiae Sindiaeque terra. Is autem prope lectum filiae regis assidebat eamque baptizaverat; tum ad ecclesiam properavit et oravit et abiit. Et post hæc Matthæum, tum Iacobum. Et postquam vivos ex iis certiores feci, ad mortuos ivi, Philippum, Andream fratrem Simeonis Cephae, Lucam, Simeonem Cananæum, Marcum Bartholomæumque, eisque dixi: agite, sepulcra vestra relinquite, et ne credatis diem novissimum venisse; non enim iam extremum tempus est. Verum Bethlehem properate, dominam Mariam beatam domini genitricem salutaturi; nam prope est ut ex hoc mundo abeat.“ Syrus alter (vide Journ. of Sacr. Lit.) magis cum Arabe consentit. Ita ille habet quæ de Petro et Paulo agunt etc.: To Simon Cephas It made this known in Rome, as he was going in to offer the oblation in the church where was the oblation of strangers; and he was lying prostrate and praying before the altar; and the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to salute her.“ And the Holy Spirit informed Paul in the city called Tiberias. It found Paul as he was contending with the Jews, who were striving with him and reviling him and saying to him: Thy words are not

denique aliam eamque a reliquis omnibus satis discrepantem liber Sahidicus habet, quem in Catalogo codicum Copticorum Borgianorum Georg. Zoega indicavit<sup>6</sup>. Sed praeter orientales etiam Latini docent quam varie transitus Mariae ab interpretibus excultus sit. Plures enim apud Latinos libri habentur, in quibus

received, which thou utterest concerning the Messiah. Because thou art from Tarsus. and the son of a harness-maker, and the child of poor people, thou takest the name of the Messiah (in thy mouth) and goest about with it. And the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Thomas in India, who had gone in to visit the nephew of Ludan, the king of India. And he was sitting by his bed and talking to him; and the Holy Spirit said to him: „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Matthew (saying): „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And Matthew was at Yabus. And the Holy Spirit informed James in Jerusalem (saying): The time etc. And the Holy Spirit informed Bartholomew in the Thebais (saying): The time etc. Now none of the disciples were dead as yet, except Andrew, the brother of Simon Cephas, and Philip, and Luke, and Simon the Cananite: these were dead. And on that day the H. S. informed them in their graves (saying): Rise from Sheol. And the H. S. said unto hem: Do not suppose that the resurrection is come; but your rising to-day from your graves is wholly that ye may go to greet the mother of your Lord, for the time draws nigh for her to leave the world.

<sup>6</sup> Vide pag. 223. num. CXX. Zoega inde haec excerpit: „Verba Iesu in cruce ad Mariam et Iohannem, a quo inde tempore vixerunt ambo in una domo Hierosolymis annos XV. Multas illa peregit sanationes, multa docuit apostolos frequenter eam invisentes et secum habuit chorum virginum: „Factum autem est anno XV. post resurrectionem domini, secundum archaeologiam Iosephi et Irenaei Hebraeorum.“ Scilicet praecipit Maria Iohanni ut vocet Petrum et Iacobum, quibus ingressis in memoriam revocat apostolis quae acciderant a die resurrectionis usque ad ascensionem domini. Narrat porro apparuisse sibi dominum et praedixisse diem mortis, etiam pollicitum esse angelos post statum tempus corpus eius in coelum assumpturos. Convocat virgines suas, in primis Mariam Magdalenam. Iubet inde Petrum sindonium sibi afferre, Iacobum suffimenta emere, Iohannem tædas. Sindonium adlatum sternit instar lecti et odoribus adspersgit. Ad orandum se convertit, petens a deo ut removeat lapides offensionis et larvas dolosas, ut qui a sinistris dei procident coram ea, qui a dextris accedant cuni gaudio, ut potestates tenebrarum pudore afficiantur et draco videns eam abscondat se, quiescatque fluvius ignis quo explorantur iusti et peccatores. Et sic super sindonem suffimentisque se componit dormitura. Descendit dominus de coelo super currum Cherubin, eamque consolatus mortem arcessit, qua visa anima Mariae evolat in sinum filii. Mortua est die Iau. XX, qui est XXI (XXV) mensis Tobe. Praecipit Iesus apostolis ut corpus sepeliant in valle Iosaphat.“ Praeterea extremam libri partem ipso textu Sahidico adposuit, eumque vertit Ed. Dulaurier l. l. pag. 20 sqq.

idem argumentum maxima cum licentia tractatum est. Ita neuter eorum quos edidimus siglis A et B distinctos, cum altero convenit, nec magis cum orientalibus interpretibus aut cum ipso Graeco, licet ex hoc tanquam primario fonte eos fluxisse appareat. Praetereaque aliam eiusdem rei expositionem ex codice Ambrosiano descripsimus, ad varios illam quidem libros concinnatam ac tamen ab ipso Iohannis libro auctoritatem repetentem. Vide infra.

A Latinis transitum Mariae cum similibus aliis ad poetas mediæ ævi Germanicos transisse plura carmina testes habemus. Sequuntur autem et illi varias libri recensiones, quemadmodum inter Conradum ab Heimesfurt<sup>7</sup> et auctorem libri passionalis<sup>8</sup> hoc interest, ut iam Engerus adnotavit, quod ille fabulam de sero Thomae adventu et zona virginis ex aëre deiecta habet, hic cum Pseudo-Melitone consentiens non habet. Quod ipsum quum inter testes nostros transitus Mariae A et B differat, facile erit dictu unde carminum illorum discrepantia pendeat.

Sed in ipsis Graecis exemplorum haud exigua est varietas, in extrema potissimum libri parte, ut in editione indicavimus. Neque inter Graecos deerant qui libro ita uterentur ut novum ex eo opus conficerent. Hoc maxime Iohannes archiepiscopus Thessalonicensis circa finem saec. septimi fecit<sup>9</sup>. Quem enim sermonem de dormitione Mariae scripsit, cum totum sed liberrime ad librum Pseudo-Iohannis composuit. In libris scriptis haud raro invenitur, ut in codice Parisiensi 897, ubi inscriptio sic legitur: *Τοῦ ἐν ἁγίαις πατρὸς ἡμῶν ἰωάννου ἀρχιεπισκόπου Θεσσαλονίκης λόγος πάντῳ ὀφέλμιμος εἰς τὴν κοίμησιν τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου μαρίας*. Textus incipit: *Ἡ θαναστῆ καὶ ὑπερενδόξῳ καὶ ὄντως μεγάλῃ τοῦ παντὸς κόσμου δεσποίνῃ καὶ ἀειπαρθένῳ μαρίᾳ, τῇ τοῦ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ μητρὶ καὶ ἀληθῶς Θεοτόκῃ ὑπὸ πάσης τῆς ἐν οὐρανὸν τῆς τε (? vide infra Coisl. 121) καὶ αἰσθητῆς διακοσμήσεως ἀξιόχρεος (sic) ὕμνος ᾄδεσθαι διὰ παντὸς ἐποφείλεται. καὶ τοῦτο καλῶς, ὁἶμαι, καὶ*

<sup>7</sup> Eius carmen editum est apud Hauptium: Zeitschrift für deutsches Alterthum, vol. VIII, pag. 166 sqq.

<sup>8</sup> Vide editionis Hahnianae pag. 120 sqq. Inscribitur ea pars quae de transitu Mariae agit: „Hie spricht das buoch von unser vrowen ende“.

<sup>9</sup> Praecessit eum (circa initia saec. septimi) sermone simili Modestus archiepisc. Hieros., cuius ἐγκώμιον εἰς τὴν κοίμησιν τῆς παναγίας Θεοτόκου commemorat Photius in bibloth. cod. 275. Sed etiamnum in libris scriptis invenitur, ut in cod. Coisl. 274. Cf. Montfauc. Bibl. Coisl. pag. 389.

θεοφιλῶς, ὡς ἄτε μητρὶ καὶ θεόπαιδι, οὐ μόνον διὰ τὸ πάντων αὐτὴν ἀνώτερον λαχεῖν ἔχειν ἀξίωμα, τὴν μητέρα κεκληθῆναι θεοῦ, καὶ μόνην ὑπερκεῖσθαι τῶν ὑπερκοσμίων τε καὶ ἐπιγείων, ἀλλὰ γε μὴν καὶ διὰ τὸ τῇ ἡλῇ κτίσει δι' αὐτῆς γενόμενον εὐεργέτημα ἐν τῇ τοῦ μονογενοῦς αὐτῆς υἱοῦ ἐνσάρκως ἐπὶ γῆς . . . .<sup>10</sup> παρουσίᾳ. οὐκοῦν ἐρησαστέον τῆς θεοτόκου τὴν κοίμησιν ἅμα ταῖς θείαις καὶ φιλεόρτοις δυνάμεσι. Paullo post legitur: ἀρχὴν δὲ τοῦ λόγου ἤδη ποιήσονται τὰ περὶ τῆς κοιμήσεως ἔργον ἀναπαύσεως καὶ πρὸς θεὸν μεταστιάσεως μαρτίας τῆς θεοτόκου, καὶ ἅπερ αὐτῇ ἀπεκαλίφθη ἄρρητα μυστήρια, πᾶσιν ἐκμαντορικῶς διηγούμενος. ἦν δὲ γὰρ ἔγνω μαρία παρὰ τοῦ κυρίου ὅτι ἀποτίθεται τὸ ἄφθορον αὐτῆς σῶμα, ἦλθε πρὸς αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν αὐτῇ· μαρία, ἐγεγνησα λάβε τοῦτο τὸ βραβεῖον, ὃν (sic) δέδωκέ μοι ὁ φυτεύσας τὸν παράδεισον, καὶ παράδος αὐτὸ τοῖς ἀποστόλοις, ἵνα κρατίσαντες αὐτὸ ὑμνίσωσιν ἔμπροσθέν σου, διότι μετὰ τρεῖς ἡμέρας ἀποτίθῃ τὸ ἄφθορον σῶμά σου· ἰδοὺ γὰρ πάντας τοὺς ἀποστόλους ἀποστέλλει πρὸς σε ὁ δεσπότης - - ὅτε οὖν εἶπον πάντες τὸ ἀμήν, αἰθῆς ἱσπάσαντο ἀλλήλοις. καὶ εὐθὺς ἐξελθὼν ὁ ἰωάννης ἦλθε καὶ ἔστη ἀναμέσον αὐτῶν λέγων· εὐλογίσάτε με πάντες. καὶ ἰδόντες αὐτὸν ἱσπάσαντο αὐτὸν ἕκαστος κατὰ τὴν ἰδίαν τάξιν. μετὰ δὲ τὸν ἀσπασμὸν εἶπε πέτρος πρὸς ἰωάννην· ἀγαπητὲ τῷ κυρίῳ, πότε ὥδε γέγονας, καὶ ποίῳ τρόπῳ καὶ πόσας ἡμέρας ἦδη ἔχεις; καὶ εἶπεν ἰωάννης· ἀκούσατε ἀδελφοὶ τὸ συμβάν μοι. ἐγὼ ἤμην ἐν μιᾷ πόλει τῆς ἀσίας γῆς ὀνόματι σάρδεις (cod. σάρδης) - - καὶ προῆγε πέτρος ὑμῶν καὶ λέγων· ἐξῆλθεν ἰσραὴλ ἐξ αἰγύπτου ἐν στίλῳ πρὸς νεφέλης, ἀλληλούϊα· ὁ δὲ κύριος προῆγεν αὐτούς, ἀλληλούϊα - - ἔκλαιον δὲ πάντες καὶ ἔλεγον· οὐαὶ ἡμῖν, ὅτι τὸ γενόμενον ἐν σοδόμοις καὶ ἐν ἡμῖν ἀπέβη. ἐπάταξε γὰρ ἐκείνους ὁ θεὸς πρῶτον μὲν ἐν ἀορασίᾳ, μετέπειτα δὲ πῦρ κατήγαγεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτούς - - καὶ ἐν τῇ σφοδρᾷ ἐλείψει καὶ φρικτῇ παραστάσει τῆς ἀδεκάστου καὶ ἀπροσπολήπτου κρίσεως τοῦ υἱοῦ αὐτῆς καὶ θεοῦ ἡμῶν καὶ τῆς αἰωνίου κολάσεως ἐξαιρούμενα, τῆς ἐκ δεξιῶν αὐτοῦ μεγάλης κλήσεως κληρονόμοι ἀναδειχθήμεν, ὅτι τοῦ θεοῦ καὶ πατρὸς ἐστὶν ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος etc. Ex his satis perspicuum erit quo modo archiepiscopus Thessalonicensis sermonem suum ad Pseudo-Iohannis librum conformaverit.

Alibi eundem sermonem ad ipsum Iohannem evangelistam

<sup>10</sup> Sequitur διότιον ἄφθορον (item παρουσίαν scriptum est). Cf. eundem locum in cod. Coln. 121.

translatum vidimus, ut in codice Coislin. 121. ubi fol. 144 verso legitur: Ἰωάννου τοῦ ἀποστόλου καὶ θεολόγου λόγος εἰς τὴν ἁγίαν καὶ πανένδοξον κοίμησιν τῆς ὑπεραγίας θεοτόκου. Etiam ex hoc codice nonnihil excerpere placet; satis enim ab eo quem inodo vidimus textu discedit. Incipit: Τῇ θανυμαστῇ καὶ ὑπερενδόξῳ καὶ ὄντως μεγάλη τοῦ παντός κόσμου δεσποίνῃ τῇ ἀειπαρθένῳ μητρὶ χριστοῦ τοῦ θεοῦ ἡμῶν καὶ ἀληθῶς θεοτόκῳ ὑπὸ πάσης τῆς ἐπουρανίου δυναμείως ἀξιόχρεος (-ος sic) ὕμνος καὶ τιμὴ καὶ δόξα διὰ παντός ἐποφείλεται διὰ τὴν γενομένην δι' αὐτῆς εὐεργεσίαν τῆς ὅλης κτίσεως ἐν τῇ οἰκονομίᾳ τῆς ἐνσάρκου παρουσίας τοῦ μονογενοῦς υἱοῦ καὶ λόγου καὶ θεοῦ καὶ πατρὸς. αὕτη οὖν ἡ πά- ραγνος καὶ πανύμνητος θεοτόκος μετὰ τὸ ἐκοῦσιον κατὰ σάρκα πάθος καὶ τὴν ἐκ νεκρῶν ἀνάστασιν καὶ τὴν εἰς οὐρανοὺς ἄνοδον τοῦ ἐξ αὐτῆς δι' ἡμᾶς σαρκωθέντος ἀληθινοῦ θεοῦ καὶ λόγου τοῦ ἐνανθρωπίσαντος χριστοῦ ἔμεινεν μετὰ τῶν ἀποστόλων διωκοῦσα χρόνον βραχὺν περὶ τὴν τῆς ἰουδαίας χώραν καὶ ἱεροσολίμων ἐν τοῖς τοῦ παρθένου ἀποστόλου καὶ ὑπὸ τοῦ κυρίου ἡρατημένον θεολόγου -- αὕτη ἡ βίβλος τῆς ἀναπαύσεως. ἡγίκα ἔγνων μαρία ὑπὸ τοῦ κυρίου ὅτι ἀποτίθη (certe codex ἀποτίθη, tamen potius cum Par. ἀποτίθεται corrigendum videtur) τὸ σῶμα, ἡλθεν ἐπ' αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν· ἐγερθεῖσα λάβε τὸ βραβεῖον τοῦτο ὃ ἔδωκέ μοι ὁ φντεῖσας τὸν παράδεισον etc. Quae sequuntur fere prorsus cum altera scriptura conveniunt, nisi quod est ἀποστελεῖ πρὸς σε (sine ὁ δεσπότης.). Post plura alia refertur de siugulorum apostolorum congregatione ad obsequias Mariae; tum haec de Paulo et Petro sequuntur. Θαναμαζόντων δὲ αὐτῶν εἶπεν πέτρος· ἀδελφοί, ἐξώμεθα εἰς τὸν θεὸν τὸν συναθροίσαντα ἡμᾶς, καὶ μάλιστα διὰ τὸν ἀδελφὸν ἡμῶν παῦλον τὸν ὄντα μεθ' ἡμῶν. τοῦ δὲ πέτρου εἰπόντος τὸν λόγον ἐπῆραν μίαν φωνὴν οἱ ἀπόστο- λοι λέγοντες· προσειξώμεθα ἵνα γνωρισθῇ ἡμῖν διὰ τί ὁ θεὸς συνήγαγεν ἡμᾶς. τότε ἕκαστος τῷ ἄλλῳ τιμὴν ἀπένειμεν, λέγον- τες· πρόσκειναι. λέγει οὖν ὁ πέτρος τῷ παύλῳ· ἀδελφε παῦλε, ἀνάστα εἰς αὐτὸν πρὸ ἐμοῦ· διότι χαρὰ ἀνεκδιγρήτη ἀγαλλιάθην (sic) ὅτι γέγονας ἐν τῇ πίστει τοῦ χριστοῦ. καὶ λέγει αὐτῷ παῦλος· συγχώρησόν μοι, πάτερ πέτρε, ὅτι νεόφυτός εἰμι, καὶ οὐκ εἰμι ἱκανὸς ἵνα εἰς τὰ ἔργα τῶν ποδῶν ὑμῶν ἀκολουθήσω, ἵνα προσεύ- ξωμαι πρὸ σοῦ. σὺ γὰρ εἰ ὁ στῦλος τοῦ φωτός, καὶ πάντες οἱ περιεστῶτες ἀδελφοί κρείντονες μοῦ εἰσίν· σὺ οὖν πάτερ δεῖξθι περὶ ἡμῶν πάντων, ἵνα ἡ χάρις τοῦ κυρίου μείνῃ μεθ' ἡμῶν εἰς τὸν αἰῶνα. τότε οἱ ἀπόστολοι ἐχάρισαν ἐπὶ τῇ ταπεινώσει τοῦ παύλου καὶ εἶπον etc. Iam Petrus precatur. Post ultima eius

verba: καὶ εἰς τοὺς αἰῶνας ἀμήν, scripta haec sunt (cf. ad priora): καὶ εὐθέως ἦλθεν ὁ ἰωάννης ἀναμέσον πάντων καὶ λέγει· εὐλογήσατέ με πάντες ἀδελφοί. τότε ἤσπασαντο αὐτὸν πάντες, ἕκαστος κατὰ τὴν ἰδίαν τάξιν. μετὰ δὲ τὸν ἀσπασμὸν λέγει πέτρος καὶ ἀνδρέας· ἰωάννη ἀγαπητέ τοῦ κυρίου, πῶς εἰσῆλθες ἐνταῦθα, καὶ πόσας ἡμέρας ἔχεις. καὶ εἶπεν ἰωάννης· ἀκούσατε, ἀδελφοί· ἐγένετο ἡνίκα ἤμην ἐν σάρδει τῇ πόλει καὶ εἶχον μαθητευομένους παρ' ἐμοί, ὥρα ἦν ὡς ἐννάτη, καὶ κατήλθεν νεφέλη ἐν τῇ τόπῳ οὗ ἤμια συνιηθροισμένοι, καὶ ἤρπασέν με ἐνώπιον πάντων τῶν μετ' ἐμοί καὶ ἤνεγκέν με ὧδε etc. Extrema sunt: κλαίοντας καὶ λέγοντας· οὐαὶ ἡμῖν ὅτι τὸ γενόμενον ἐν σοδόμοις καὶ ἡμῖν σήμερον συνέβη· ἐκεῖ γὰρ ἐν πρώτοις ἐπάταξαν αὐτοὺς οἱ ἄγγελοι ἀσρασίᾳ, καὶ μετὰ ταῦτα πῦρ κατήλθεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτοὺς. οὐαὶ ἡμῖν· ἐπηρώθημεν, καὶ ἄρτι τὸ πῦρ ἔρχεται. τότε ὁ ἀρχιερεὺς ἐπέθηκεν ἐπ' αὐτοὺς τὸν θαλλόν, καὶ οἱ πιστεύοντες ἀνέβλεπον, οἱ δὲ μὴ πιστεύσαντες οὐκ ἀνέβλεψαν, ἀλλ' ἔμειναν τυφλοί. τότε οἱ ἀπόστολοι βαστάσαντες τὴν κλῆρην ἀπήγαγον αὐτὴν εἰς τὸ μνημεῖον· καὶ ἀποθέμενοι ἔμειναν ἐκεῖσε ὁμοθυμαδόν, φιλᾶντες αὐτὴν ἕως ὅτου μετετέθη, καθὼς ἐνετείλατο αὐτοῖς ὁ σωτήρ· αὐτὴ ἢ κοίμησις μαρίας τῆς μητρὸς τοῦ κυρίου. αὐτὸς δὲ ὁ κύριος ἡμῶν ἰησοῦς χριστός, ὁ δοξάσας τὴν ἄχραντον αὐτοῦ μητέρα καὶ θεοτόκον μαρίαν, τοὺς δοξάζοντας αὐτὴν ἀντιδοξάζει καὶ τοὺς μεγαλύνοντας αὐτὴν μεγαλύνει, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι -- καὶ ὧδε καὶ ἐν τῇ φρικτῇ παρραστάσει τῆς ἀδεκ. καὶ ἀπρ. κρίσεως καὶ τῆς αἰωνίου ζωῆς καὶ τῆς θείας μακαριότητος ἀξιοθῶμεν, ὅτι τοῦ θεοῦ καὶ πατρὸς ἐσιν etc.

In alio codice (Par. 1504.) inscriptio eius libri hunc in modum corrupta legitur: ἀνάληψις καὶ μετὰστασις τῆς ἁγίας μαρίας τῆς θεοτόκου, συγγραφεῖσα παρὰ ἰακώβου τοῦ ἀδελφοῦ τοῦ κυρίου. Textus vero manifesto ex Iohannis Thessalonicensis qui fertur sermone desumptus est. Incipit: Αὕτη ἡ βίβλος τῆς μετastάσεως μαρίας, καὶ ἅπερ αὐτῇ ἀπεκαλύφθη ἐν πέντε γράμμασιν. ἡνίκα δὲ μαρία ἤκουσεν ἀπὸ τοῦ κυρίου ὅτι ἀποτίθεται τὸ σῶμα, ἦλθε πρὸς αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν αὐτῇ· ἐγεθεῖσα μαρία παράλαβε τὸ βραβεῖον ὃ ἔδωκέν μοι ὁ σφαιεύσας etc. Quae licet ad verbum fere cum prioribus conspirant, tamen multa alia sunt quae differunt, ut ea quae ultimo loco leguntur: μαρίαν δὲ ἀπεκόμισαν οἱ ἀπόστολοι εἰς τὸ μνημεῖον, καὶ ἐν αὐτῷ κατέθεντο αὐτήν, καὶ ἐκάθησαν κύκλῳ τοῦ μνημερίου προσδοκῶντες τὸν κύριον, ἕως ἂν ἔλθῃ καὶ ἀναλήψεται τὸ σῶμα μαρίας. καὶ ἰδοὺ

αὐτῶν λαλούντων περὶ τῆς βασιλείας τῶν οὐρανῶν τῷ παρεστῶτι  
 λαῷ, καὶ ὁ κύριος παρεγένετο μετὰ πλήθους στρατιᾶς οὐρανίου,  
 καὶ λέγει τοῖς ἀποστόλοις· εἰρήνη ὑμῖν. οἱ δὲ πεσόντες προσε-  
 κύνησαν αὐτόν. καὶ ἀναλαβὼν τὸ σῶμα μαρίας ἐν χερσὶν ἀγγέλων  
 ἀπέθετο ἐν παραδείσῳ τῆς τρυφῆς πρὸς τὸ ξύλον τῆς ζωῆς, καὶ  
 νῦν ἐστὶν ζῶσα εἰς τοὺς αἰῶνας ἀμήν. ταῦτα οὖν πάντες θεασά-  
 μενοι οἱ ἀπόστολοι ἀνεβόων πρὸς τὴν μαρίαν λέγοντες· ὦ μαρία,  
 ἡ τὸ φῶς κήσασα καὶ πρὸς τὸ φῶς ἀναληφθεῖσα· ὦ μαρία, ἡ  
 ζωὴν τεκοῦσα, δι' ἧς ἐξωποικηθήμεν πάντες· ὦ μαρία, ἡ λυχνία  
 ἡ χρυσή, ἡ τὸ ἀληθινὸν φῶς βαστάσασα καὶ φωτίσασα τοῖς ἐν  
 σκότει καὶ σκιᾷ θανάτου καθημένοις· ὦ μαρία, ἡ τοῦ ἐπιουρανίου  
 βασιλέως μήτηρ, δι' ἧς εἰρηγνέονται τὰ ἐπίγεια τοῖς οὐρανοῖς καὶ  
 ἄνθρωποι ἀγγέλοις συνλειτοιοῦσιν καὶ μία ἐκκλησία γέγονεν οὐ-  
 ρανοῦ καὶ γῆς, σὲ δικαίως αἱ γενεαὶ μακαρίζουσιν, ὅτι μόνη ὑπὲρ  
 πάντας ἀνθρώπων ἀγιωτέρα καὶ μακαριωτέρα ἀνεδείχθης. καὶ  
 ἀπὸ τοῦ νῦν μὴ παύσῃ πρεσβεύουσα τῷ υἱῷ σου καὶ θεῷ ἡμῶν  
 ἀξιοθῆναι ἡμᾶς τῆς αἰωνίου ζωῆς καὶ ἀναπαύσεως τῆς ἐν χριστῷ  
 ἡμοῦ τῷ κυρίῳ ἡμῶν· ᾧ ἡ δόξα etc.

Rursus aliam rationem iniit is cuius sermonem cod. Par. 947.  
 servavit. Postquam enim Iohannis i. e. Pseudo-Iohannis aucto-  
 ritatem secuturum se ab initio dixit, singula liberrime constituit.  
 Incipit: Ὁ μακάριος ἰωάννης ὁ θεολόγος καὶ εὐαγγελιστὴς ἔγραψε  
 βιβλίον, ἐν ᾧ περὶ τῆς κοιμήσεως τῆς θεοτόκου καὶ τῆς ἀναστά-  
 σεως αὐτῆς εἰς τὸν οὐρανὸν λέγει οὕτως· Ἐν μιᾷ ἡμέρᾳ ἡ κυρία  
 ἡμῶν καὶ θεοτόκος ἀνεμνήσθη τοῦ ἀγαπητοῦ υἱοῦ αὐτῆς, τοῦ κυ-  
 ρίου ἡμῶν ἰησοῦ χριστοῦ καὶ θεοῦ, καὶ ἤρξατο κλαίειν μετὰ δα-  
 κρύων θερμῶν καὶ πολλῆς θλίψεως ἧς εἶχεν ἐν τῇ καρδίᾳ αὐτῆς,  
 καὶ ἰδοὺ ἄγγελος κυρίου ἐλθὼν μετὰ πλήθους φωτὸς πρὸς αὐτήν  
 etc. Ad finem legitur: δευτέρα γὰρ τῆς ἀγίας τριάδος ὑπάρχει  
 ἡ θεοτόκος κατὰ τὴν τιμὴν· πρώτη γὰρ ἡ ἀγία τριάς. διὰ τοῦτο  
 ἐγὼ λέγω ὑμῖν· πάντες οἱ ἐλπίζοντες εἰς αὐτήν οὐ μὴ καταισχυν-  
 θήσονται etc.

Ceterum scite inter utrumque de transitu Mariae librum  
 Graecum distinxit Epiphanius monachus et presbyter. In eo enim  
 quem de vita Mariae scripsit tractatu hanc in rem dixit: περὶ δὲ  
 τῆς κοιμήσεως αὐτῆς Ἰωάννης ὁ Θεσσαλονικεὺς πολυθρόνῳ λητον  
 ποιησάμενος λόγον, αὐτὸς ἑαυτὸν ἐπεσκέασεν. καὶ ἕτερος δὲ  
 Ἰωάννης, ἑαυτὸν θεολόγον ἐπιχρώσας, τὸ τοῦ ψεύδους ἔγκλημα  
 ἐφ' ἑαυτὸν ἐπεσπάσατο. Cf. Epipli. mon. et presb. edita et ine-  
 dita cura Alb. Dressel, pag. 14.

Codices quos ad edendum habuimus hi sunt:

A Parisiensis num. 1173. saec. XIII <sup>11</sup>.

B Ven. Marc. cl. II. cod. XLII.

C Monac. 276. saec. XII.

D Amb. A 60. saec. fere XI.

E Amb. C 92. saec. fere XIV.

Ex his A et B descripsimus; C ad A, D ad B contulimus. Ex codice E initium tantum et finem transscripsimus. Ad easdem libri partes etiam Monacenses duo contulimus: Mon<sup>a</sup> est nr. 146; Mon<sup>b</sup> nr. 66. saeculi fere XVI.

Transitum Mariae A ex tribus codicibus Italicis habuimus:

A Vaticanus est num. 4363. saec. fere XIII;

B Ambros. O 35. saec. fere XIV;

C Laurentianus. Ex eodem Pseudo-Matthaei evangelium sumpsimus. Signatus ibi est siglo B.

Alterum vero libellum eodem titulo notatum ex codice Veneto class. III. cod. CLIII. membr. saeculi fere XIV. hausimus. Cuius scriptura quin plerumque praestet alteri in Bibl. Maxim. PP. II. 2. pag. 212 sqq. (ed. Lugdun.) et alibi dudum editae (MB in commentario nostro) non dubium est <sup>12</sup>.

Denique ex codice Ambrosiano (signatur L 58; cf. Evangg. apocr. pag. LXXIX), quem propria ratione uti supra diximus, pauca excerpere consentaneum est.

Praeposito titulo: „De assumptione beatae virginis Mariae“, sic legitur: „Assumptio beatae virginis Mariae, qualiter facta sit, ex quodam libello apocrypho, qui Iohanni evangelistae adscribitur, edocemur. Apostolis namque ob praedicationis gratiam diversas mundi subeuntibus regiones, virgo beata et mater nostra in domo iuxta montem Sion posita dicitur remansisse, quae omnia loca filii sui sancta, locum baptismi, ieiunii, passionis, resurrectionis et ascensionis, quoad vixit, devotione sedula visitabat. Et secundum quod ait Epiphanius <sup>13</sup>, XXIII annis post ascensionem

<sup>11</sup> Parisienses alios indicavit Thilo in Prolegg. Actorum S. Thomae apostoli p. XX sqq. At duplex codicum genus esse, alteris antiquiorem textum Iohanni adscriptum, alteris sermonem Iohannis Thessal. inde derivatum praebentibus, non perspexerat.

<sup>12</sup> Etiam initio capitis secundi veram lectionem praebet: *secundo itaque anno pro secundo itaque et vicesimo anno*. Qua de re rectissime scripsit Maxim. Enger in Praef. pag. X. Lectionem Venetam Beda et Conradus confirmant.

<sup>13</sup> Epiphanium monachum dicit. apud quem omnia singula ista de aetate Mariae leguntur; vide Epiph. edita et inedita cur. Alb. Dressel pag. 43 sq.

fili sui supervixit. Refert autem quod beata virgo quando Christum concepit erat annorum XIII, et in quinto decimo anno ipsum peperit, et mansit cum eo annis XXXIII, et post mortem Christi supervixit annis XXIII, et secundum hoc quando obiit erat annorum LXXII. Probabilius tamen videtur, quod alibi legitur, ut duodecim annis filio suo supervixerit, et sic sexagenaria sit assumpta, cum apostoli totidem annis praedicaverant in Iudaea et circa partes illas, sicut ecclesiastica tradit historia.“

„Die igitur quadam in filii desiderium cor virginis vehementer accenditur, aestuans omnis<sup>14</sup> commovetur et in exteriorem lacrimarum abundantiam excitatur. Cumque ad tempus subtracti filii aequanimitate non ferret subtracta solacia, angelus cum multo lumine eidem astitit et reverenter utpote matrem domini sui salutavit. Ave, inquit, benedicta: suscipe benedictionem illius qui mandavit salutem Iacob. Ecce autem rami palmarum de paradiso ad te dominam attuli, quem ante feretrum portare iubebis, cum die tertia de corpore assumeris. Nam filius tuus te matrem venerandam expectat. Cui Maria respondit: Si inveni gratiam in oculis tuis, obsecro ut nomen tuum revelare digneris. Sed et hoc peto instantius ut filii et fratres mei apostoli ad me pariter congregentur, ut eos corporalibus oculis antequam moriar videam et ab eis sepeliri valeam et ipsis praesentibus spiritum reddam. Hoc iterum peto et obsecro, ut anima mea de corpore exiens nullum spiritum teterrimum videat nullaue mihi potestas satanae occurrat. Cui angelus: Cur scire desideras nomen quod admirabile est et magnum? Ecce omnes ad te hodie congregabuntur apostoli, qui nobiles tibi exhibebunt exequias, et in eorum conspectu spiritum exhalabis. Nam qui Babylonem olim prophetam de Iudaea crine attulit, subito ipse procul dubio ad te apostolos adducere poterit in momento. Malignos autem spiritus videre cur metuis, cum caput eorum omnium contriveris et spoliaveris ipsum suae imperio potestatis? Fiat tamen voluntas tua ut ipsos non videas. His angelus cum multo lumine celos conscendit. Palma autem illa nimia claritate splendebat. Erat quidem virgae viriditatis consimilis, sed folia illius ut stella matutina fulgebant. Factum est autem dum Iohannes in Ephesum praedicaret, celum repente intonuit et nubes candida ipsum sustulit, ac raptum ante Mariae ianuam collocavit. Percutiensque ostium introivit et reverenter virgo virginem salutavit. Quem felix virgo Maria con-

<sup>14</sup> Codex *amnis* habet.

spiciens vehementer obstupuit et prae gaudio lacrimas continere nequivit. Dixitque Maria: Fili Iohannes, memor esto verborum magistri tui, quibus me tibi in matrem et te mihi in filium commendavit. Ecce a domino vocata sum, debitum conditionis humanae exsolvo et corpus meum tibi cura sollicita recomendo (sic). Audivi enim Iudaeos inisse consilium dicentes: Expectemus, viri fratres, quoad usque illa quae Ihesum portavit subeat mortem, et corpus eius continuo rapiemus ac iniectum ignibus comburemus. Tunc igitur hanc palmam deferri facies ante feretrum, cum corpus meum duxeritis ad sepulcrum." Etc. Postquam relatum est de concursu omnium apostolorum, testimonium Dionysii Arcopagitae de eadem re affertur: „Dionysius Pauli apostoli discipulus in libro de divinis nominibus hoc idem asserit, apostolos sanctos in dormitione virginis convenisse ac unumquemque in laude Christi et virginis fecisse. Ait enim sic, loquens ad Timotheum: Nos, ut nosti, et ipse et multi sanctorum nostrorum fratrum convenimus ad visionem corporis vitae principis et quae deum suscepit" etc.<sup>15</sup> Paulo post legitur: „Quales autem exequiae ibidem celebratae sint, ex praedicto libello qui Iohanni ascribitur edocemur. Nam prior ipse Ihesus Christus inchoavit et dixit: Veni electa mea, et ponam in te thronum meum" -- „Dixitque apostolis Ihesus: Corpus virginis matris meae in valle Iosaphat recondite in monumento, quod ibi invenietis, expectantes me ibi triduo donec veniam. Statimque circumdederunt eam flores rosarum seu cetus martyrum, et lilia convallium, agmina (cod. -ne) angelorum, confessorum et virginum." -- „Dixitque Iohannes Petro: Hanc palmam, Petre, ante feretrum portabis quia dominus te nobis praetulit et suarum ovium te pastorem ac principem ordinavit. Cui Petrus: Hanc potius portare te convenit, quia virgo a domino es electus, et dignum est ut palmam virginis virgo ferat" -- „Itaque Petrus et Paulus feretrum elevantes, Petrus cantare incepit et dicere alta voce: Exiit Israel de Egypto, alleluja<sup>16</sup>. Ceteri autem apostoli cantus dulciter pro-

<sup>15</sup> Cf. huc quod Thilo Act. Thom. Prolegg. p. XXI. ex cod. Par. Graeco 523. laudavit. Ibi enim idem Dionysii testimonium affertur.

<sup>16</sup> Similiter res narratur in sermone Ioh. Thess. Ita enim ex cod. Coisl. exscripsimus: καὶ ἀναστάντες οἱ ἀπόστολοι ἐβάσταξαν τὸν κράββατον μαρίας, καὶ πέτρος ὑμνησεν λέγων· ἐξῆλθεν Ἰσραὴλ ἐξ αἰγύπτου. Sequentia vero ab interprete Latino libere mutata videntur. Legitur enim Graeco: καὶ οἱ ἄγγελοι ᾗσαν ἐπὶ τῶν νεφελῶν ὑμνοῦντες, καὶ μὴ θεωρούμενοι, ἀλλὰ μόνον αἱ ὀδοὶ τῶν ὑμνῶν ἠκούοντο ὡς φωνὴ ὄχλου πολλοῦ ἐν ὅλῃ τῇ ἱερουσαλήμ.

sequebantur. Dominus autem feretrum et apostolos nube protexit; itaque ipsi non videbantur, sed tantum eorum vox audiebatur. Affuerunt et angeli cum apostolis concinentes et terram totam sonitu mirae suavitatis implentes.“ Tum quae sequuntur de principe sacerdotum impetum in feretrum faciente, de manibus eius arefactis ac mirabiliter restitutis deque salute excaecatorum ex palma et fide, ea rursus imprimis cum eodem Iohannis Thess. sermone conveniunt. Ultima verba sunt: „Tertia autem die veniens Ihesus cum multitudine angelorum ipsos salutavit dicens: Pax vobis. Qui responderunt: Gloria tibi deus, qui facis mirabilia magna solus. Et dixit apostolis dominus: Quid gratiae et honoris vobis videtur ut meae nunc conferam genitrici? Et illi: Iustum videtur domine servis tuis ut, sicut tu devicta morte regnas in secula, sic tuae matris resuscites corpusculum et a dextris tuis colloques in aeternum. Quo annuente Michael archangelus continuo affuit et Mariae animam coram domino praesentavit. Tunc salvator loquutus est dicens: Surge proxima mea, columba mea, tabernaculum gratiae meae.“

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## ADDITAMENTA

### AD ACTA APOSTOLORUM APOCRYPHA.

Additamentis ad acta apostolorum apocrypha ea tantum h. l. adiungamus quae ab Alb. Zoega in Catalogo codd. Coptico<sup>1</sup> etc. ex codicibus Sahidicis tanquam fragmenta actorum Andreae et Pauli et actorum Bartholomaei excerpta sunt. Ex actis Pauli et Andreae pag. 230. haec affert: „Andreas ab Apollonio nauta accipit pallium Pauli apostoli, qui se praecipitem dederat in mare ut inviseret loca inferorum ad quae accesserat dominus. Mox a Iudaeis urbem intrare vetitus, mortuum qui in urbe erat crastina die resuscitare pollicetur, et navi conscensa in locum pergit ubi Paulus se deiecerat, poculoque aquae dulcis in mare coniecto Paulum evocat. Hic cum emersisset, narrat se adiisse abyssum et loca animarum in inferno. Vidisse animam Iudae et cum ea collocutum esse de descensu domini ad inferos, qui omnes animas quae in eo loco erant eduxerat, praeter animam Iudae, eo quod iste antequam se suspendisset, diabolus sub serpentis forma sibi inhiantem ut dominum suum adorasset. Vidisse bivia inferni desolata portasque eius comminutas, et secum inde attulisse frustum ligni de limine earum. Vidisse et pulchrum locum, ubi usque ad descensum domini degerant animae Abrahami et ceterorum prophetarum, et e longinquo audivisse voces scelestorum in locis degentium quae non adierat dominus quae sunt loca ploratus et stridoris dentium homicidis et infanticidis et veneficis destinata<sup>1</sup>. His narratis Andreas cum Paulo et Apollonio ad

<sup>1</sup> Hanc priorem fragmentorum partem etiam Sahidice in Catalogo adscriptit editor, indeque Ed. Dulaurier l. l. pag. 80 sqq. vertit hunc in modum: André se dirigea vers la mer et dit au pilote de lui indiquer le lieu où Paul s'était jeté au sein des flots. S'embarquant aussitôt, ils navigèrent jusqu'à ce qu'ils furent

*littus redit et ad urbem, a qua cum a Iudaeis repellerentur, mittunt avem dictam Iustam, ut cognatos mortui ad portas aperien-*

arrivés en cet endroit; le pilote, le lui montrant, lui dit: Le voilà. André remplit un vase d'eau douce et pria dessus de la manière suivante: „O mon Seigneur Jésus, vous qui séparâtes la lumière des ténèbres, qui fîtes surgir la terre au milieu des eaux, c'est en votre nom que je verse ce vase d'eau douce dans la mer aux ondes amères, et qui en traversera la profondeur jusqu'à ce que le fond se montre à nos regards, afin que, la terre se séparant de l'abîme, un passage s'ouvre pour mon frère Paul.“ Il dit et versa le vase d'eau douce dans la mer, en ajoutant: Retirez-vous, ondes salées et amères, en présence de l'eau douce. A peine eut-il prononcé ces paroles que le fond de la mer apparut, l'abîme s'entrouvrit et Paul s'élança au-dessus des flots, tenant un morceau de bois à la main; il se précipita sur André et le serra dans ses bras. Celui-ci lui dit: D'où viens-tu, mon frère, et quels lieux as-tu visités? Paul lui répondit: O mon frère, après mon départ j'ai parcouru les parties de l'abîme où notre Seigneur est descendu avant moi, et j'ai vu comment est ce séjour ténébreux. André lui dit: Ton courage a été au-delà de toute mesure. Nous mêmes, qui sommes les grands apôtres, qui avons vécu avec le Seigneur, à qui il a donné depuis sa résurrection toutes sortes d'instructions, qu'il a établis au-dessus de toute puissance, aucun de nous n'a osé faire ce que tu as exécuté. Paul lui répondit: J'ai fait de grandes choses, ô mon frère, j'en conviens; mais prête-moi de l'attention et je vais t'en faire le récit. Dès que j'ai eu pénétré dans le sein de l'abîme, j'ai vu le lieu où résident les âmes. J'ai vu Judas l'apôtre, qui fut le compagnon de notre Seigneur, plongé dans les châtimens les plus terribles. Lui adressant la parole, je lui dis: Pourquoi es-tu resté ainsi à souffrir, le Seigneur ne t'a donc point délivré avec les âmes, qu'il a ramenées avec lui? Judas me dit: Malheur à moi deux fois, malheur à ma conduite criminelle à son égard; car j'ai péché contre lui, je l'ai livré aux Juifs pour une somme d'argent périssable. Ayant eu depuis qu'il était mon Seigneur et le maître de la terre entière, je suis allé rapporter l'argent que j'avais reçu; je suis allé le rendre aux grands prêtres; puis j'ai supplié notre Seigneur de me pardonner, et de ne point m'abandonner pour la seule faute que j'eusse commise envers lui, pour l'avoir trahi, l'assurant que s'il me délaissait, s'il n'avait point compassion de moi, je périrais. Souvenez-vous, lui disais-je, ô mon Sauveur, qu'un jour où Pierre vous adressait cette question: Si mon frère pèche contre moi, combien de fois devrai-je lui pardonner? sera-ce jusqu'à sept fois? je vous entendis lui répondre: Non pas jusqu'à sept fois, mais jusqu'à sept fois soixante et dix fois. Oui, j'ai péché une fois envers vous, j'ai péché, il est vrai; mais ayez compassion de moi, faites que je ne périsse pas, ô mon Seigneur. Quel est l'homme qui dédaigne de jeter un regard de pitié sur son fils en danger, et qui ne vole à son secours? J'ai commis, il est vrai, le crime de vous trahir; mais si vous ne me sauvez pas, c'en est fait de moi, ô mon Seigneur. Il me commanda alors d'aller au désert, en me disant: Ne crains personne, si ce n'est Dieu; si tu vois le diable venir à toi, que sa présence ne t'inspire aucune frayeur; n'appréhende rien, si ce n'est Dieu seul. J'étais allé sur la montagne pour jeûner, afin d'obtenir de Dieu mon pardon, lorsque le chef du mal se présenta à ma vue, et, levant sa tête au-dessus de moi, il me montra une gueule ouverte et prête à me dévorer; saisi

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Syriacum fragmentum a capite XVII. incipit, inde a verbis *αὐτῇ ἡ ἡμέρα κριῖον*. Sectione 2. Syrus legisse videtur *τὸν ὄνον αὐτοῦ* cum cod. A. Tum confirmat verba *καὶ εἶλεν ὁ υἱὸς αὐτοῦ*

**L****PROLEGOMENA.**

sed iidem apostoli muro'igneo urbem circumdant ne quis exire possit. Tunc et Cynocephalo et igne oppressi supplices'fiunt apostolis, quibus iubentibus Cynocephalus convertitur in puerum mitissimae indolis. Huic imponit Bartholomaeus nomen Pistos, pollicitus civitatem coelorum et famam immortalem, quod ope eius populus ille ad fidem fuerit conversus; populumque alloquitur, salvos fore si relictis idolis SS. trinitatem profiterentur. Statim universûs populus fidem complectitur, indigne ferentibus sacerdotibus idolorum."

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omissis reliquis καὶ ἡκολούθη. Ἰωσήφ. Sequentia: καὶ ἤγγισαν etc. fere sic exprimit: „et cum ἤγγισαν ἐπὶ μιλ. τρ., vidit Ioseph Mariam στιγνήν. Et Ioseph dixit (absque ἐν ταυτιῷ ut E.).“ Tum habet καὶ πάλιν εἶδεν αὐτὴν γελωσάν sine ἐστράφη Ἰωσήφ καί. Quae vero sequuntur: καὶ εἶπεν αὐτῇ usque χαίροντα καὶ ἀγαλλιώμενον, satis accurate reddit.

XVIII, 1. Syrus consentit cum Graecis, omisso χώρᾳ cum AEL. Sectione 2. verba: Ἐγὼ δὲ Ἰωσήφ περιεπάτουν, codem prorsus modo Syrus habet: id quod grave est. Reliqua vero usque ad finem sectionis in brevius contraxit, ita ut tantum exprimeret: καὶ εἶδον τὰ πάντα ἔκθαμβά· καὶ πάντα ὑπὸ θῆξιν ἐλύετο καὶ τῇ δρόμῳ αὐτῶν διελαύνετο.

XIX, 1. Syrus paene ad verbum cum Graecis convenit: καὶ εἶπον αὐτῇ cum CF<sup>a</sup> habet; καὶ εἶπέ μοι cum CD; εἶπον αὐτῇ cum EGH. Sectione 2. a verbis καὶ ἰδοὺ (Syrus potius ἦν cum ACEF<sup>a</sup>) νεφέλη φωτεινὴ ἐπισκιάζουσα τὸ σπηλαίον statim pergit ad ἔως οὗ ἐράνη τὸ βρέφος καὶ ἦλθε καὶ ἔλαβε etc. (haec accuratissime reddit). Etiam quae sectione 3. continentur conveniunt: ὃ οὐ χωρεῖ ἡ φέσις αὐτῇ cum cod. B (et A); ἔξῃ κέρως δὲ θεός, ἐὰν μὴ ἴδω, οὐ μὴ πιστ. ὅτι παρῳ. ἐστίν, inprimis cum AE.

XX, 1. εἶπε· μαριάμ cum CE aliis pro εἶπεν τῇ μαριάμ: σχηματίσων σεαυτήν reddit „vide tu ipsa“, rursusque post περι- κείται περὶ σοῦ addit „sed vide tu ipsa an sis virgo“. Nihilominus pergit „et (Salome) appropriavit et vidit eam esse virginem.“ Reliqua καὶ ἡλάλαξε καὶ εἶπεν etc. etiam Syrus; item sectiones 2 et 3, nisi quod verba ἀλλὰ ἀπόδος με τοῖς πένησιν omittit, item τῶν πατέρων μου. Consentit pariter sectione 4, sed priora: καὶ προσῆλθε Σαλώμη (per errorem manifestum Syrus Μαρία) usque τῇ Ἰσραήλ, libere mutat.

XXI, 1. 2. 3. 4. Longe pleraque conveniunt. Sectione 1. pro Βηθλεέμ Syrus per errorem „Jerusalem“ habet. Sectione 2. omittit οὕτως γὰρ γέγραπται. Sect. 3. pro ἔως οὗ ἦλθον ἐν τῷ σπηλαίῳ καὶ ἔστη etc. Syrus habet sed vix recte: until they came and stood (usque dum venerunt et steterunt) over the boy. Quae tum sequuntur, ita habet ut maxime cum ACD consentiat: καὶ ἰδόντες τὸ παιδίον μετὰ τῆς μητρὸς αὐτοῦ Μαριάμ, πεσόντες προσεκύνησαν αὐτῷ, καὶ προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ σμέρναν καὶ λίβανον.

XXII, 1. Syrus addit cum (GH)N κατὰ τὸν χρόνον ὃν ἡρε-

βωσε παρὰ τῶν μάγων. Sectione 2. consentit; sect. 3. omittit ἀποκριθῆς cum D; post convenit maxime cum C: καὶ τὸ ἥρος ἐκεῖνο διέφαιεν αὐτοῖς ὡς ἦν μέγα (μέγα ad ἦρος add AD).

XXIII, 1. ἐπιρέτας πρὸς Ζαχαρίαν: Syrus addit cum C εἰς τὸ θυσιαστήρ. κρηὶον. Reliqua accurate expressa. Sectione 2. καὶ ἀπῆλθον οἱ ἐπιρέται καὶ ἀπήγγ. etiam Syrus. Pro οἷδας γὰρ cum DH aliis habet οὐκ οἷδας. Sect. 3. habet: μάρτυς δ' ὁ θεός (ut B alii) ὅτι ἐσχέεις μου τὸ αἷμα. Verba εἰς τὰ πρόθρα τ. να. κρη. non exprimit. Agnoscit vero lectionem περὶ τὸ διάφαιμα („circa crepusculum“).

XXIV, 1. κατὰ τὸ ἔθος Syrus post ἀπῆλθον ponit, omisso οἱ ἱερεῖς. Sect. 2. agnoscit additamentum multorum codd. εἰς τὸ ἀγίασμα. Tum habet τὸ αἷμα κείμενον καὶ (haec cum F<sup>a</sup>F<sup>b</sup> add) πεπηγὸς ὡσεὶ λίθος, contra omittit καὶ ἀκρίσας usque (sect. 3.) τὸ αἷμα αὐτοῦ λίθον γεγεννημένον. Post τρεῖς ἡμέρας omittit κ. τρ. ῥήτ. Sect. 4. pro μετὰ δὲ (καὶ μετὰ) τὰς τρεῖς ἡμέρας habet: „et post plures dies“, quae scriptura cum C μετ. δὲ τ. ἡμέρ. ἐκεί-  
νας conferenda est.

XXV, 1. ἐν Ἱερουσαλὴμ cum θορύβου γενομένου coniungit. Post ἐτελείτ. Ἡρώδης cum GH add πιερὶ θανάτῳ. Omittit cum pluribus codd. τὴν δωρεὰν καί. Sectionem 2. pariter atque codd. CF<sup>a</sup>P omittit. Subscriptum est: „Explicit nativitas domini nostri et partus dominae meae Mariae“.

Fragmentum protevangelii excipit apud Wright et in ipso eodem codice Syriaco Thomae evangelium, idque integrum. Inscriptum est: „Evangelium Thomae Israelitae sive historia infantiae domini nostri“. Textus inprimis convenit cum evangelio nostro Thomae Graece A; passim vero propius accedit ad reliqua quae edidimus, maxime ad evangelium nostrum Thomae Latinum et ad Pseudo-Matthaeum, qui nobis dictus est. Adscribamus nonnulla quemadmodum Wright interpretatus est. Omisso capite 1. incipit a secundo: Now the boy Jesus the Messiah, when he was five years old<sup>1</sup>, was playing at the ford of a stream of waters, and was receiving and confining the waters, and directing them in channels and making them enter into pools, and making

<sup>1</sup> Confirmat igitur scripturam Graecorum codicum nostrorum: Graece A, Graece B, item evang. Thom. Latinum cap. IV. Contra Pseudo-Matth. cap. XXVI. iam inchoante quarto actatis anno.

them be pure and bright<sup>3</sup>. And he took from the moisture<sup>4</sup> soft clay, and formed twelve birds. For it was the Sabbath, and many boys were with him. But a man of the Jews saw him with the boys, when he made these, and told Joseph his father and irritated him against Jesus and said to him: On the Sabbath he has moulded clay and made birds, a thing that is not lawful on the Sabbath. And Joseph went and rebuked him and said to him: Why makest thou these on the Sabbath? Then Jesus clapped his hands, and made the birds fly away before the things which he (sed Syr. they) said<sup>5</sup>. And he said: Go, fly, and be mindful of me, ye who are alive<sup>6</sup>. And these birds went away twittering. But when the Pharisee<sup>6</sup> saw (this), he was much astonished, and went (and) told his friends.

Pergit Syrus ut Graec. A cap. III., evang. Thom. Latin. et Ps.-Matth.: But the son of Hannan the scribe, he too was with Jesus (Graece μετὰ τοῦ Ἰωσήφ). And he took a branch from a willow, and destroyed and broke down the pool, and let the waters, which Jesus had collected, run out and dried up their pools. And when Jesus saw what he did, he said to him: Without root shall thy shoot be; and thy fruit shall dry up, like a branch of the wood, which is broken by the wind, and is no more. And the boy withered suddenly. Quae Graec. A sequuntur: ὁ δὲ Ἰησοῦς ἀνεχάργησε usque finem, Syrus non habet. Sed pergit statim ad cap. IV. Pro διὰ τῆς κώμης (A), μέσον τῆς πόλεως (B) habet cum patre suo, quemadmodum evang. Thom. Lat. habet cum Ioseph per villam. Tum Syrus confirmat scripturam: οὐκ ἀπελείψει τὴν ὁδὸν σου. Sectione 2. confirmat lectionem cod. Par. σὺ τοῦτο τὸ παιδίον ἔχων etc. Verbis ἢ διδάσκετε (sic Syrus) αὐτ. εὐλογεῖν exit caput apud Syrum.

Capitis V. historia (cf. etiam Ps.-Matth. XXIX et evang. Thom. Latin. V.) pariter apud Syrum sequitur. Pro ἐγὼ οἶδα ὅτι τὰ ῥήματά σου etc. Syrus sic: If the words of my Father were

<sup>3</sup> Verba καὶ λόγῳ μένῳ ἐπέταξεν αὐτά non agnoscit.

<sup>4</sup> Haec respondere videntur Graecis codicum Vind. et Par.: ἐκ τῆς ὕλης et ἐκ τῆς χήλεως, quae Wrightio corrupta ex ἐκ τ. εἰλός (ιλός) videntur.

<sup>5</sup> Haec conferenda sunt ad verba: ἅμα τῷ λόγῳ Graece B cap. III. et ad vocem imperii sui Ps.-Matth. cap. XXVII.

<sup>6</sup> Haec concordant cum cod. Par. ὑπάγετε πετάσθητε καὶ μένησθέ μου ζῶντες, item cum Graec. B ὑπάγετε πετάσθητε καὶ μνησθεσθέ μου ζῶντα.

<sup>7</sup> Graec. A οἱ Ἰουδαῖοι. Sed apud Ps.-Matth. cap. XXVII. est: abierunt quidam - et ad primates Phariseorum. Item evang. Thom. Lat. IV, 3 statim post memoratur Phariseus, cuius loco Syr. et Gr. A υἱὸς Ἀννα τοῦ γραμματέως.

not wise, he would not know (how) to instruct children. And again he said: If these were children of the bedchamber, they would not receive curses. These shall not see torment. Sectione 2. desunt verba καὶ οἱ ἰδόντες ἐφοβήθησαν σφόδρ. usque ὅτι τοιοῦτον ἐποίησεν ὁ Ἰησοῦς. Verba ζῆλεῖν καὶ μὴ εἰρῖσκειν exprimit: „imperare mihi et invenire me“, ita ut μὴ abiecerit. Omittit extrema: οὐκ οἶδας ὅτι σός; μὴ με λέγει.

Post haec legitur historia de Zachaeo magistro (ut Graec. A cap. VI. VII. VIII.), sed textus a Graecis vario modo differt, item a Latinis, tamen praeceteris cum Ps.-Matth. XXX et XXXI. atque cum evang. Latin. cap. VI. facit. Tum narratur de Zenone, ut est Graec. A IX. Ps.-Matth. XXXI. evang. Thom. Lat. VII. Caput vero X. quod habent Graec. A et evang. Thom. Latin. VIII., deest apud Syrum pariter atque in Ps.-Matth. Sed confirmantur quae sequuntur capite XI. de aqua in pallio adlata (Syrus Iesum septem annorum dicit, non ut Graece et Latine legitur sex), capite XII. de tritico (quod brevissime narratur; ceterum confirmat Graecum χόρους ρ' et Latinum *centum modia*, pro quibus Ps.-Matth. XXXIV. *tres choros*), cap. XIII. de ligno adaequato (notatur eo tempore Iesum octo annorum fuisse, ut est in evang. Thom. Latino cap. XI. et in Graecis A ad fin. cap. XII. indicatur), capp. XIV et XV de puero rursus ad discendas litteras tradito magistris (sed ista paucioribus quam in Gr. et Lat. absoluntur varietate ab hoc utroque differunt), cap. XVI. de Iacobo et vipera. Denique omissis capp. XVII et XVIII textus Graeci A legitur caput ultimum de puero annorum duodecim. Textus finem versus paullo magis cum Latinis (evang. Thom. Lat. XV, 2. Ps.-Matth. XXXX<sup>o</sup> ex cod. B) quam cum Graecis convenit. Legitur enim sic: And when Jesus was twelve years old, they went to Jerusalem, as it was the custom for Joseph and Mary to go to their festival. And when they had held the Passover, they returned to their house. And when they had turned to come (home), Jesus remained in Jerusalem; and neither Joseph nor Mary his mother knew (it), but they thought that he was with their companions. And when they came to the halting-place of that day, they were seeking among their kinsfolk and among those whom he knew. And when they did not find Jesus, they returned to Jerusalem and were seeking him. And after three days they found him sitting among the teachers, and hearing from them, and answering their questions; and all who were hearing were astonished, because he was bringing these teachers to silence, for he was expounding to

them the parables of the prophets and the mysteries and hard sayings which are in the law. And his mother says to him: My son, why hast thou done to us these (things)? for we were distressed and anxious and seeking for thee. Jesus answered and said: Why did ye seek me? Do ye not know that it is fitting for me to be in my Father's house? The scribes and Pharisees answered and say to Mary: „Art thou the mother of this boy? The Lord hath blessed thee; for the like of this glory and wisdom in children we have neither seen nor heard that any one has spoken.“ And he rose (and) went with his mother, and was subject to them. But his mother was preserving all these words. And Jesus was excelling and advancing in wisdom and in grace before God and before men. Amen.

Subscriptum est: „Explicit infantia domini nostri Iesu.“

Post haec ex alio codice Syriaco (septimi fere saeculi) apud Wrightium leguntur litterae Herodis ad Pilatum datae rursusque quas Pilatus Herodi misit. Nos textum Graecum vitiosissime scriptum ex cod. Par. 929. hausimus. Scriptura satis differt, non item argumentum. Aliquando et has nugae in corpus Novi Testamenti apocryphum recipimus.

Ex quo autem tempore evangelia apocrypha vulgavimus, ex codicibus Graecis et Latinis ipsi multa collegimus unde editioni nostrae accedant incrementa. Dedimus etiam operam ut, si quid olim e Thilonis Cod. apocrypho ad nostrum apparatus criticum transiit, id ad ipsos unde fluxerat codices exigeremus. Ita codices C et D ad Pseudo-Matthaei evangelium nuper demum ipsi examinavimus, nec pauca deprehendimus quibus quae duce dedimus Thilone emendantur et supplentur. Saepissime D cum C facit ubi nulla eius rei mentio facta est; alibi vero D propriam scripturam habet. Ita exempli causa capp. XI et XII. in eo scripta sunt:

XI. „Cumque ordinasset Ioseph in nocte exurgere, ut fugiens habitaret in occultis, ecce in ipsa nocte apparuit ei angelus domini in sompnis dicens: Ioseph fili David, noli timere accipere Mariam coniugem tuam, quoniam quod in utero eius est, de spiritu sancto est.“ Quae sequuntur non differunt a textu nostro praeter extrema: „et narravit eis visionem suam. Et consolatus super Maria ait: Peccavi, quoniam suspicionem aliquam ut nequam habui de te.“

XII. „Factum est autem post haec et exiit rumor quia Maria

auditum aliquando. Nos scimus hunc unde natus est, et vix est adhuc annorum septem; unde haec verba loquitur? Responderunt Pharisei: Nos nunquam audivimus talia verba in tali infanciam." Sect. IV. „Et respondens Iesus dixit eis: In hoc vos admiramini quia talia ab infante dicuntur? Quare ergo vos non creditis mihi in his quae locutus sum vobis? Et quia dixi vobis: scio quando vos nati estis, cuncti miramini. Ampliora — — ego vidi et ille me vidit, et cum eo locutus sum. Et audientes haec obmutuerunt, nec quidquam audebant loqui. Dixitque eis iterum Iesus: Fui inter vos cum infantibus et non cognovistis me, locutus sum vobis quasi prudentibus et non intellexistis vocem meam, quia — — modicae fidei.“

Addamus caput XXXI, quod cod. D sic habet:

„Iterum magister Zacharias dixit ad Ioseph: Da mihi puerum, et ego tradam eum magistro Levi, qui doceat illum litteras et erudiat. Tunc Ioseph et Maria blandientes Iesum duxerunt eum in scolam (sic) ut doceretur (cod. disceretur) a seniore Levi. Qui cum introisset, tacebat. Et magister Levi dicebat ad puerum unam litteram; incipiens a prima littera alpha, dicebat ei: Responde. Iesus vero nihil respondebat. Unde magister Levi iratus apprehendens virgam storatinam percussit eum capite.“ Sect. II. „Iesus vero dixit ad didascalum: Ut quid me percutis? In veritate scias quia qui percutitur magis docet percutientem se quam ab eo doceatur. Ego enim possum dicere tibi quae a te discuntur. Sed hi omnes caeci sunt qui discunt et audiunt, sunt quasi aes sonans aut cymbalum tinniens, in quibus non est sensus nec intellectus eorum quae intelliguntur per sonum illorum. Et subiungens Iesus dixit magistro: Omnis littera ab alpha usque ad tau dispositione discernitur. Dic mihi ergo primum tu quid sit tau, et ego dicam tibi quid sit alpha. Et iterum dixit Iesus: Qui alpha non norunt, quomodo tau discere possunt? Hypocritae, dicite mihi primum quid sit alpha, et tunc credam vobis cum dixeritis betha. Et cepit Iesus singularum litterarum nomina interrogare, dicens: Dic mihi, magister legis, prima littera quare habet triangulos multos graceratos (ita codex; Vat. gradatos), subacutos, mediatos, productos, obductos, erectos, stratos, . . . .<sup>4</sup> vel crucifixos. Cum autem Levi haec audisset, stupefactus est ad tantam dispositionem litterarum nominatarum.“ Sect. III. „Cepit ergo cunctis audientibus clamare et dicere: Non debet iste

<sup>4</sup> Scriptura corruptissima est: aliquam similitudinem vocis *curriculatos* habet quam ex Vat. edidimus, sed non ita legi potest.

scere habeo, quia ab infantia aetatis meae in haec mentem deflini. Et hoc deo meo votum feci ut ipsi qui me creavit — — vivere et ipsi soli sine aliqua pollucione quamdiu vixero permanere. Tunc omnes osculabantur eam, amplexantes genua eius, rogantesque eam ut malis suspicionibus eorum daret indulgentiam. Et deduxerunt eam omnes pop. et sacerd. et virg. cum exultatione et gaudio usque ad domum suam — — qui manifestavit sanctitatem tuam universae plebi Israel.“

Caput nostrum XXX. in codice D, cuius scripturam Thilo saepe se non assequutum dixit proptereaque hoc capite aliisque pluribus non dedit, ita scriptum invenimus, ut passim praestet scripturae ex Vat. codice a nobis editae. Legitur enim ibi sic: „Quomodo Zachias rogavit Ioseph et Mariam, ut traderent Iesum magistro nomine Levi. XLVI.“

„Magister iterum quidam Iudaeus nomine Zachias, audiens de Iesu, quod in eo insuperabilis esset sapientia, factus est dolens, et cepit indisciplinate et stulte et sine timore loqui contra Ioseph. Dicebat enim: Tu non vis tradere filium tuum ut doceatur scientia humana timoris. Sed videtur te et Mariam plus velle diligere filium vestrum quam traditiones seniorum populi. Oportebat enim vos plus honorare presbyteros totius ecclesiae Israel, ut cum infantibus mutuam haberet caritatem et inter eos iudaica erudiretur doctrina.“ Sect. II. „Cui e contra Ioseph ait: Et quis est qui hunc infantem possit tenere et docere? Sed si tu potes eum tenere et docere, nos minime prohibemus eum doceri a te ea quae ab hominibus docentur. Audiens Iesus quae Zachias dixerat respondit et dixit ei: Praeceptor legis, omnia quae paululum ante dixisti et nominasti oportet observare hominem similem tui. Alienus ego sum ab institutis, extraneus a foris vestris, parentem carnalem non habeo. Tu quidem legem legis et instructus in lege permanes; ego autem ante legem eram. Sed cum putas te non habere parem in doctrina, erudieris a me quae nemo alius docere potest nisi hic quem nominasti. Ipse enim potest quia dignus est. Ego autem cum exaltatus fuero a terra, cessare faciam genealogiae generis vestri memoriam. Tu quando natus es ignoras, ego vero solus scio quando vos nati estis et quanto tempore vita vestra erit in terra.“ Sect. III. „Tunc omnes qui audierunt verba haec, pavefacti obstupuerunt et clamaverunt dicentes: O mire magnum et admirabile sacramentum, nunquam audivimus talia. Nunquam ab alio aliquo auditum est hoc, nec a sacerdotibus nec a Phariseis nec a grammaticis dictum est aut

Ad evangelium Thomae Graece A adnotavimus fragmentum Parisiense, quemadmodum Cotelierius et Thilo ex ipso codice ediderunt. Nihilominus plura corrigenda sunt, quae non satis recte illi assequuti sunt. Titulus est: *Λόγος εἰς τὰ παιδικὰ τοῦ καὶ μεγαλεῖα τοῦ κυρίου* etc., sed *τοῦ καὶ μεγαλεῖα* deleta sunt. Cap. I. sect. 1. *ἐν τῇ* ante *βηθλαίμ* (sic) ipsa prima manu punctis notatum est; *ἐξιστάμενος* (ενος litteris compendio expressis) minime dubium est, ut Thiloni videbatur coniciendi primum *ἐξισιῶν ἡμῶς* scriptum fuisse. II, 1. non *πάντως ἐπετάσσοντο* sed *πάντα* (compendio scriptum) *ἐπετάσσοντο* legendum est. II, 2. scriptum est *χίλως* pro *χείλως*. II, 3. scriptum est *ἃ ἐποίη ὁ ἰησοῦς*, non *ἃ ἐποίησεν ἰησοῦς*. Postea *πέζων* potius quam *πέζον* scriptum est. III, 2. non *γενόμενον* sed *γινόμενον* (cod. -όμενον) edendum erat. III, 3. legitur *τὴν θεοτιαν αὐτοῦ*. IV, 1. *τρέχων*, non *τρέχον* in codice est; tum *ἀπελεύσει* non *ἀπελείσῃ*. V, 1. pro *μισοῦσιν* codex *μισοῦν*. VI, 1. rursus est *ὧν* (ἔτι παιδίον *ὧν* *τοιαῦτα* etc.), non *ἦν*.

In recensionibus Gestorum Pilati eminet is textus Graecus quem siglo A distinximus. Huius testes prae ceteris anquirendi. Praeter duos codices a nobis ad edendum adhibitos bibliotheca Regia Monacensis tertium habet, saeculi fere decimi quarti, cuius scriptura a reliquis valde discrepat. Exempla eius haec sunt:

I, 2. *Λέγουσιν Ἰουδαῖοι τῷ Πιλάτῳ· ἀξιούμεν τὸ ὑμέτερον μέγεθος ὥστε αὐτὸν παρουσιῆσαι τῷ βήματί σου καὶ ἀκουσθῆναι. καὶ προσκαλεσάμενος αὐτοὺς ὁ Πιλάτος λέγει· εἴπατέ μοι ὅτι πῶς δύν. ἐγὼ ἡγεμὼν βασιλέα ἐξέτασαι; λέγουσιν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς οὐ λέγομεν αὐτὸν εἶναι βασιλέα, ἀλλ' ἢ αὐτὸς λέγει. καὶ προσκαλεσάμενος ὁ Πιλ. κούρσωρα λέγει αὐτῷ· ἐξελθε, μετὰ ἐπιεικείας (cod. ἐπιεικίας) εἰσάγαγε τὸν Ἰησοῦν. ἐξελθὼν δὲ ὁ κούρσωρ καὶ γνωρίσας αὐτὸν προσεκύνησεν αὐτόν, καὶ λαβὼν τὸ καθάπλωμα ὃ κατεῖχεν ἐν τῇ χειρὶ αὐτοῦ, ἀπλώσας αὐτὸ χαμαὶ λέγει τῷ Ἰησοῦ· κίριε, ὡςδε περιπάτησον καὶ εἴσελθε ἐν τῷ πραιτωρίῳ, ὅτι καλεῖ σε ὁ ἡγεμὼν. Θεασάμενοι δὲ οἱ Ἰουδαῖοι ὃ ἐποίησεν ὁ κούρσωρ, κατέκραξαν τῷ Πιλάτῳ λέγοντες· διὰ τί ἐπὶ*

puer vivere super terram, imo in magna cruce dignus [est] appendi. Nam potest ignem extinguere et alia tormenta deludere. Ego puto quia ante cataclismum natus fuerit. Quis enim venter illum portavit? Aut quae mater illum generavit? Aut quae ubera eum lactaverunt? Fugiam autem illum; non enim valeo sustinere verbum ex ore eius, sed cor meum stupescit talia verba audire. Nullum etiam hominem puto eius posse consequi verbum, nisi fuerit deus in eo. Nunc ego ipse infelix tradidi me huic in derisum; cum putarem me habere discipulum, ignorans eum, meum inveni magistrum. Quid dicam? Non valeo sustinere verba pueri huius. De hoc autem municipio fugiam, quia illum intendere non valeo; ab infante enim senex victus sum, quia neque initium de quibus ipse affirmat invenire possum neque finem." Reliqua quae apud nos sequuntur codex Parisiensis non habet.

Revera autem multae Parisiensis codicis lectiones Vaticanis sunt inferiores, ac passim accuratio editoris in dubium venit ubi non est nisi scripturae vitiositas. Hoc in ea quadrat quae pag. XXVIII. exscripsimus: illa enim paucis exceptis Thilo recte dederat.

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οἱ λαῖποι διδάσκαλοι πρὸς ἅπαντα τὸν λαὸν κυρίου· εἰ -- οἶκος τοῦ Ἰακώβ, ὅτι γέγραπτ. ὅτι ἐπικατ. πᾶς ὁ κρεμιάμενος ἐπὶ ξύλου, καὶ ἑτέρα γραφὴ διδάσκει· [θεοὶ] οἱ τὸν -- ἐποίησαν, ἀπολέσθωσαν. καὶ εἶπον οἱ ἱερεῖς καὶ οἱ λευῖται πρ. ἀλλήλους· εἰ ἕως τούτου (sic) σύμμιον (sic) τοῦ λεγ. Ἰωβὴλ τὸ μνημ. αὐτοῦ, γινώσκετε ὅτι -- καὶ ἐγείρει αὐτῷ λαὸν καινόν. τότε ἐπαρήγγειλαν (sic) οἱ ἀρχισυνάγωγα πάντα τὸν λαὸν κυρίου λέγοντες· ἐπικατάρατος ὁ ἀνὴρ ἐκεῖνος ὅστις ποιήσει ὁμοίωμα χειρῶν ἀνθρώπου καὶ προσκυνήσει. καὶ εἶπεν ὁ λαός· ἀμήν. καὶ ὑμνήσαντες ἅπαντες, ἀπῆλθεν Ἰάκωβ εἰς τὸν οἶκον αὐτοῦ, δοξάζοντες τὸν Θεόν.

In iis quas ex Thilone sumpsimus codicum C et D lectionibus ad Acta Pilati A, item codicis B ad Act. Pil. B, haud pauca corrigenda esse ipsorum codicum nos examen docuit. Pessime vero a Fabricio <sup>2</sup> *Ἀναφορὰ Πιλάτου* edita est ex amici apographo. Ita A recte ἀναφορᾶς praebet, non ἀναφοράν: minime omittit *θειοτάτῃ* sed *θιωτάτῳ* habet: sect. 1. δι' ἧς, non διὰ τῆσδε: *συνέχομαι κρατεῖσθαι*, non *συνέχ. κράτιστε βασιλεῦ*: τῶν ἐπανισταμένων καιρῶν *ροπήν τήν τε καιρὸν δέοντα λαβὼν τὸν τέλειον χρόνον ἐνδείκνυσιν*, quorum loco Fabr. dedit *τὴν τῶν ἐπενησταμένων καιρῶν ροπήν ἐκ τῶν αὐτῶν ἐπέσσονται* (ita prorsus editum) *λαβὼν τῶν τε λοιπῶν χρόνων ἐνδείκνυσιν*: καὶ *παρέχειν*, non καὶ *παρεῖχεν*: ἄλλον, non ἀλλά: *τεθνεῶτος*, non *τεθνηκότος*: καὶ αὐτὸν τὸν *ἰχώρα* (scriptum *ἰχώρα*) *διέφθειρεν* et *ἔχοντα*, non καὶ αὐτὸν οὗ *ἰχώρ διέφθ.* et *ἔχοντος*: ἐν omittit (ut BCD): *ἐξῆλθεν*, non *ἐπῆλθεν*: sect. 2. *τὴν ἰδίαν* (scriptum *ιδείαν*), non *τὴν τ' οὐσίαν*: *συναστρεφόμενοις*, non *συναστρεφόμενοις*: *πάντας*, non *παντάσας*: τῶν *πνευμάτων*. καὶ *ἀκαθάρτ.*, non *τ. πν. ἀκαθ.*: verba *αὐτῶν βιθῶν θαλάσσης κατέρριψεν* non desunt, sed leguntur *κατὰ βιθὸν θαλάσσης καταρρίξας* (sic): sect. 3. habet *ἔχειν λίαν στολὴν* (quod *διαστολὴν* corrigendum) non *ἔχ. ὡς λίαν στενὴν*: sect. 4. καὶ *γυναῖκα δὲ αἰμορροῦσα* (sic), non *κ. γυνὴ δ. αἰμορροῦσα*: *ἀπὸ τ. ῥύσεως* (non *ῥεύσεως*) *τ. αἵ. τὰς ἀρμονίας* (non *ἀρτηρίας*) et *ἐξαντλήσασα* (non *ἀντλ.*): *ἄφωνος καθ' ἐκάστην οἴσα*, non *ἄφ. τε οἴσα*: *οὐκ ἤττον*, non *οὐκ ἡδύναντο*: *μία*, non *σκιά*: sect. 5. verba *ἅπερ ἐν σαββάτῃ* etc. non omittit, sed habet *ἅπερ ἐν σαββ. ἐποίει*: sect. 6. habet *ἐπὶ τὸ τοῦτον ἀντάσαι*, non *ἐπὶ τῇ τούτου ἀντάσαι*: sect. 7. *μέσης* (scriptum *μεσῆς*) *τῆς*, non *μέσον τῆς*: *σελήνῃ* δέ, non *ἡ δὲ σελήνῃ*: *τῇ τούτου πτώσει*, non *τ. τούτ. πώσσει* (ut et Fabr. et Birch.): *ἐλειμένους βροντῶν ἰδίῳχος* (codd. CD

<sup>2</sup> Thilo meluit ab edendo abstinere, quamquam codicem ipsum rursus adierat.

πραίτορα (sic) οὐκ ἐκέλευσας αὐτὸν εἰσελθεῖν ἀλλ' ὑπὸ κούρσῳρα; καὶ γὰρ Θεασάμενος αὐτὸν ὁ κούρσῳρ προσεκύνησεν αὐτόν, καὶ τὸ φρακεόλιον ὃ κατεῖχεν ἤπλωσεν αὐτῷ ἐπὶ τῆς γῆς, λέγων αὐτῷ· ὧδε περιπάτει.

I, 3. Μετακαλεσάμενος δὲ ὁ Πιλ. τὸν κούρσῳρα λέγει αὐτῷ· τί τοῦτο ἐποίησας; ἀποκριθεὶς δὲ ὁ κούρσῳρ λέγει αὐτῷ· κύριε ἡγεμῶν, ὅτε ἀπέστειλάς με ἐν Ἱεροσολέμοις πρὸς Ἀλέξανδρον, εἶδον αὐτὸν καθεζόμενον ἐπὶ ὄνου, καὶ οἱ παῖδες αὐτῶν ἔκραζον, κλάδους ἐν ταῖς χερσὶν αὐτῶν κατέχοντες, ἄλλοι δὲ ὑπεστρ. - - ὁ ἐν ὑψίστοις· εὐλογημένος etc.

I, 4. Λέγουσιν οἱ Ἰουδ. πρὸς τὸν κούρσῳρα· οἱ μὲν παῖδες ἐβραΐστι ἔκραζον, πόθεν δὲ σοὶ τὸ ἐλληνιστὶ ταῦτα (sic) ἐγνώσθη; ἐρωτήσας ἑμαυτὸν, εἶπεν ὁ κούρσῳρ. λέγει αὐτοῖς ὁ Πιλ.· πῶς δὲ ἔκραζον; λέγουσιν αὐτῷ οἱ Ἰουδαῖοι τὸ ὠσαννά. λέγει αὐτοῖς ὁ Πιλ.· τί ἐρμηνεύεται; λέγουσιν αὐτῷ· σῶσον δὴ. λέγει αὐτοῖς ὁ Πιλ. - - εἰσάγαγε αὐτόν. καὶ ἐξελθὼν δὲ ὁ κούρσῳρ - - λέγει αὐτῷ· κύριε, εἴσελθε· ὁ ἡγεμ. καλεῖ σε.

IX, 5. Τότε ἐκέλευσεν ὁ Πιλ. τὸ βῆλον ἐλκυθῆναι τοῦ βήματος οὗ ἐκαθέζετο, καὶ οὕτως ἀπεφῆναιτο κατὰ τοῦ Ἰησοῦ· τὸ ἔθνος τὸ σὸν κατέπαιζάν σου ὡς βασιλέως. καὶ διὰ τοῦτο ἀπεφηνάμην πρῶτον φραγελλωθῆναι σε διὰ τὸν Θεσμὸν τῶν εὐσεβ. βασι., καὶ τότε ἀναρτηθῆναι ἐπὶ σταυροῦ ἐν τῷ κήμῳ ὅπου ἐπιτάσθης, καὶ δύο κακοῖργοι μετὰ σοῦ τὸ πέρας τοῦ βίου δέξασθαι.

X, 1. Καὶ εὐθὺς ἐξήγαγον τὸν Ἰησοῦν ἀπὸ τοῦ κραυγῶντος ἅμα τοῖς δυοὶ κακοῖργοις. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον, ἐξέδυσαν τὸν Ἰησοῦν τὰ ἱμάτια αὐτοῦ καὶ περιέζωσαν αὐτὸν λέντιον, καὶ στέφ. ἐξ ἀκανθ. ἐπὶ τὴν κεφαλὴν αὐτοῦ.

Exit capite XVI. hunc in modum: Τότε Ἄννας καὶ Καϊάφας εἶπον· ὁρθῶς εἶπατε τὰ γεγραμμ. ἐν τῷ νόμῳ Μωσέως, ὅτι οὔτε Ἐνώχ θάνατον εἶδεν οὔτε ἡλίου (sic). ὁ δὲ Ἰησοῦς λόγον ἔδωκεν τῷ Πιλ., καὶ ὅτι ἐσταυρώθη ἐπὶ τοῦ κρανίου, καὶ ὅτι ῥάπισμα ἔλαβεν, καὶ ὅτι οἱ στρατ. στέφανον ἐξ ἀκανθῶν περιέθιξαν αὐτῷ ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ὅτι ἐφραγελλώθη καὶ ἀπόφρασιν ἔλαβεν παρὰ τοῦ Πιλ. καὶ ὅς τις ἐποτίσθη μετὰ χολῆς, καὶ λόγχῃ ἐξέκέντησεν τὴν πλ. αὐτοῦ λογγ. ὁ στρατ., καὶ ὅτι τὸ σῶμα αὐτοῦ ἠτήσατο ὁ τίμιος πατήρ Ἰωσήφ, καὶ καθὼς λέγει ἀνέστη· καὶ εἶδον αὐτὸν ἀναληφθ. εἰς τ. οὐρανόν· καὶ ὅτι ὁ ῥαββὶ Λεὶ εἶπεν μαρτυρήσας τὰ ὑπὸ τοῦ μεγάλου διδασκάλου Συμεών. καὶ εἶπον

· <sup>1</sup> κατέπεζαν codex habet. Similiter C κατέπεξαν, A κατήγγειλαν, A κατήλεγε

# I. APOCALYPSIS MOSIS.

Διήγησις καὶ πολιτεία Ἀδὰμ καὶ Εὐᾶς τῶν πρωτοπλάστων, *καλεῖται* ἀποκαλυφθεῖσα παρὰ θεοῦ Μωϋσῇ τῷ θεράποντι αὐτοῦ, ὅτε τὰς πλάκας τοῦ νόμου τῆς διαθήκης ἐκ χειρὸς κυρίου ἐδέξατο, διδασκθεὶς ὑπὸ τοῦ ἀρχαγγέλου Μιχαήλ.

<sup>1</sup> Αὕτη ἡ διήγησις Ἀδὰμ καὶ Εὐᾶς. Μετὰ τὸ ἐξελθεῖν αὐτοὺς ἐκ τοῦ παραδείσου ἔλαβεν Ἀδὰμ Εὐᾶν τὴν γυναῖκα αὐτοῦ καὶ ἀνῆλθεν εἰς τὴν ἀνατολήν. καὶ ἔμεινεν ἐκεῖ ἑπτὰ δέκα ὀκτὼ *ἀνατολῇ*, καὶ μῆνας δύο, καὶ ἐν γαστρὶ εἴληφεν ἡ Εὐᾶ καὶ ἐγέννησεν *Mat. ii.* δύο υἱούς, τὸν Διάφωτον τὸν καλούμενον Κάϊν καὶ τὸν Ἀμιλαβές τὸν καλούμενον Ἄβελ. *Meaning of these names*

<sup>2</sup> Καὶ μετὰ ταῦτα ἐγένοντο μετὰ ἀλλήλων Ἀδὰμ καὶ Εὐᾶ· κοιμωμένων δὲ αὐτῶν εἶπεν Εὐᾶ τῷ κυρίῳ αὐτῆς Ἀδὰμ· κύριέ. *cf. 1 Pet. i.*

\* Διήγ. κ. πολ. Ἀδ. κ. Εὐ. τ. πρωτοπλ. (C om τ. πρωτοπλ., D om κ. Εὐ. τ. πρωτ.) cum ACD... B Διήγησις τοῦ μεγάλου θεόππου Μωυσέως περὶ τῆς πολιτείας Ἀδὰμ καὶ Εὐᾶς (sic B plerumque, itom passim C et A) τῶν πρωτοπλάστων | ἀποκαλυφθεῖσα (ita BCD; A -φθῆν) παρὰ (C ὑπὸ) θεοῦ (B τοῦ θε.) Μωϋσῇ (CD Μωσῇ, B om) τῷ θερ. αὐτ. (haec om B) cum ADCB | ὅτε τὰς πλ. τ. νόμ. τῆς διαθ. (B om τ. διαθ.) ἐκ χ. κυρ. ἐδ. (B ἐδ. ἐκ χ. αὐτοῦ) cum AB... CD om | διδασκθεὶς (ABD -χθῆς, C -χθῆσα) ὑπὸ (D παρὰ) τ. ἀρχαγγ. (B ἀγγέλου) Μιχ.

<sup>1</sup> Αὕτη -- Εὐᾶς cum ACD... B om | αὐτοὺς ἐκ τοῦ cum ACD... B τὸν Ἀδὰμ ἀπὸ τοῦ | ἔλαβεν -- ἀνῆλθεν (C ἤλθεν) -- ἀνατολήν cum AC... D ἔγνω ὅτι Ἀδὰμ τὴν Εὐᾶν καὶ ἐξῆλθον πρὸς ἀνατολήν... B ἀπῆλθον δύο ἀμφότεροι κατὰ τὴν ἀνατολήν | καὶ ἔμεινεν (D -ναν) -- δύο cum ACD... B καὶ ἦσαν πενή-  
 ζοῦντες χρόνους λ | καὶ (B add μετὰ ταῦτα) ἐν γ. εἰλ. ἡ (ita BCD; A om) Εὐᾶ (B ἔβη) κ. ἐγέν. δύο υἱ. (B υἱ. δύο, A om κ. ἐγ. δ. υἱ.) | τὸν (ita ACD; B ὃν μὲν) Διάφωτον (ita A, C διάφωτον, B διάφορον; D ἀδιάφωτον) τὸν καλ. (D λεγόμενον) Κά. (A Κα. τ. καλ.) κ. τὸν (B κ. τόνδε) Ἀμιλαβές (ita AD; B ἀμη-  
 λαβές, C ἀμιλαβέστατον) τ. κ. Ἄβ.

<sup>2</sup> Καὶ μ. τ. ἐγένοντο (C -νετο) μετὰ (ita A; CD μετ') -- εἶπεν Εὐᾶ cum  
 Apocalyp. apocryph. ed. Tischendorf.

ἔδη ἔχου) κατεπαίδουσαν (codd. CD κατεπίδουσαν), quae quidem perquam corrupta sunt, quorum loco Fabr. edidit ἐλλειπομένης, βροντιῶν τ' ἔχου καταβαυνοῦσων: sect. 8. γεναμένην (ut D) pro γενομένην: sect. 9. τῆς ante παρασκευῆς non omittit, tum rursus γεναμένης habet: οἷως (ut B; scriptum ἔως), non ὥς: ἐλαμψεν φωταγωγ. τῶν πάντων πολλὰ φαιδρ., non πολλ. φαιδρ. omissis ἐλαμψ. φω. τ. πάντων: ἐφάνησαν ἄνδρες ἐφ' ὑψηλῇ στολῇ, non ἐφ. ἄνδρ. ἐν νεφελεῖνῇ στολῇ: αἱ φωναί, non καὶ φωναί: ἀνέλθαι, non ἀνῆλθόν τε: ὑποκ. τῆς ἀβύσσου et μετὰ τῶν βοώντων, non omittit τῆς nec βοώντων: καὶ περιπατοῦντων, non καίπερ ὑπαντούντων: sect. 10. τῆς γῆς καὶ καταπιωθέντες, non τῆς γῆς καταπιωθέντες: τῶν κατὰ, non τῶν τὰ κατὰ: εἰ μὴ μία, non omittit μή: sect. 11. κατεχόμενος, non συνεχόμενοι. Nonnihil praeterii.

<sup>5</sup> Ἐποίησεν δὲ Ἀδὰμ υἱοὺς τριάκοντα καὶ θυγατέρας τριά- 30 + :  
κοντα. καὶ περιπεσὼν εἰς νόσον, καὶ βοήσας φωνῇ μεγάλην εἴ-  
πεν· ἐλθέτωσαν πρὸς με οἱ υἱοί μου πάντες, ὅπως ὄψομαι αὐτοὺς 31 κ. ι.  
πρὶν ἢ ἀποθανεῖν με. καὶ συνήχθησαν πάντες· ἦν γὰρ οἰκισθεῖσα  
ἡ γῆ εἰς τρία μέρη· (καὶ ἦλθον πάντες ἐπὶ τὴν θύραν τοῦ οἴκου  
ἐν ᾗ εἰσῆρχετο εὖξασθαι τῷ θεῷ.) εἶπεν δὲ Σὴθ ὁ υἱὸς αὐτοῦ·  
πάτερ Ἀδὰμ, τί σοὶ ἐστὶν ἡ νόσος; καὶ λέγει· τεκνία μου, πό-  
νος πολὺς συνέχει με. καὶ λέγουσιν· τί ἐστὶν πόνος καὶ νόσος;  
Ἔκαστος ἀποκριθεὶς Σὴθ λέγει αὐτῷ· μὴ ἐμνήσθης, πάτερ, τοῦ  
παραδείσου ἐξ ὧν ἦσθες, καὶ ἐλυπήθης ἐπιθυμήσαι αὐτῶν; ἐὰν 32 α.  
οὕτως ἐστίν, ἀνάγγειλόν μοι, καὶ ἐγὼ πορεύσομαι καὶ ἐνέγκω  
σοι καρπὸν ἀπὸ τοῦ παραδείσου. ἐπιθήσω γὰρ κόπρον ἐπὶ τὴν  
κεφαλὴν μου καὶ κλαύσομαι καὶ προσεύξομαι, καὶ εἰσακούσεται  
μου κύριος καὶ ἀποστελεῖ τὸν ἄγγελον αὐτοῦ, καὶ ἐνέγκω σοι ὡς  
ἀποκαύση ὁ πόνος ἀπὸ σοῦ. λέγει αὐτῷ ὁ Ἀδὰμ· οὐχί, υἱέ μου  
Σὴθ, ἀλλὰ νόσον καὶ πόνον ἔχω. λέγει αὐτῷ Σὴθ· καὶ πῶς σοι  
ἐγένοντο; Ἐἶπεν δὲ αὐτῷ ὁ Ἀδὰμ· ὅτε ἐποίησεν ἡμᾶς ὁ θεός,  
ἐμέ καὶ τὴν μητέρα ὑμῶν, δι' ἧς καὶ ἀποθνήσκω, ἔδωκεν ἡμῖν

<sup>5</sup> δὲ cum A .. B οὖν, C γάρ | υἱ. tr. x. θυγ. tr. cum C et omissis x. 2.  
tr. A .. B υἱ. x. θυγ. 3 | καὶ περιπ. εἰς νόσ. (C add μεγάλην) καὶ (C om) βοήσ.  
φω. μεγ. (C om φ. μ.) εἶπεν cum AC .. B ἔζησε δὲ Ἀδὰμ 3τη 33 | πρὸ (cor-  
ripi πρός?) δὲ τὸ τέλος αὐτοῦ ὠσηλευτῆς (νόσῳ ληφθεὶς?) ἐβόησεν φωνῇ με-  
γάλῃν λέγων | B 33. πρ. με οἱ ὅλοι παῖδες | ὄψομαι cum A .. BC ὄψωμαι |  
B πρὶν ἀποθάνω .. C πρὶν ἀποθανοῦμεν. Praeterea C add καὶ ἀπέστελλεν υἱὸν  
αὐτοῦ Σὴθ ἐπὶ πάντας τοῦ λαλήσαι αὐτοῖς | B καὶ συναχθέντων πάντων, ἦν  
γὰρ -- εἰς τρία μέρη, λέγει πρὸς αὐτὸν Σὴθ ὁ υἱ. αὐτ. | καὶ ἦλθον -- τῷ θεῷ  
cum A .. C καὶ ἀνελθόντες πάντες ἔμπροσθεν αὐτοῦ ἐν ᾗ εἰσέρχεται προσεύχεσθαι  
τῷ θε. cum pergit εἶπεν αὐτῷ ὁ υἱ. αὐτ. ὁ Σὴθ | C om Ἀδὰμ | τί σοὶ (B om)  
ἐστ. ἡ (C om) νόσ. καὶ (C om) λέγ. (C add αὐτῷ ὁ Ἀδὰμ) | τεκνία (B -κνα)  
μου .. C om | καὶ λέγ. (B add αὐτῷ ἐκεῖνοι) τί (B καὶ τί) -- καὶ νόσ. (B  
πάτερ pro x. vo.) c. AB .. C om

<sup>6</sup> Καὶ ἀποκρ. (B Ἀποκρ. οὖν) -- αὐτῷ c. AB .. C καὶ λέγει αὐτῷ Σ. τῷ  
περὶ (lege πατρὶ) αὐτοῦ | ἐξ ὧν c. AC .. B ἀφ' ὧν | ἐπιθ. αὐτῶν (cod. αὐτόν,  
praestare videbatur αὐτῶν) c. A .. BC om | ἐστίν c. AC .. B ἔχει | ἀνάγγ.  
μοι .. B praemi ἐρωτῶ σε πάτερ | καὶ ἐγὼ c. A .. C καὶ γὰρ, B καὶ | πορεύσομαι  
c. C .. AB πορεύομαι | C οἱ τόν | ἐνέγκω -- ἀπὸ σοῦ c. AC .. B ἐνέγκει (sic)  
μοι ἀπὸ τοῦ ξύλου ἐν ᾗ ῥέει (cod. ἐνὸ ῥέει) τὸ ἔλαιον, καὶ ἀναπαύσει ὁ πόν. ἀπ.  
σ. | πόνον ἔχω .. B add πολὺν | λέγ. αὐτ. (C καὶ φησι πρὸς αὐτόν) Σὴθ ..  
B om | πῶς σοι .. B πόσοι

<sup>7</sup> αὐτῷ ὁ (haec om B) Ἀδὰμ .. C Ἀδ. πρὸς αὐτόν | B ἀποθνήσκωμεν | ἔδωκεν.

μου, ἴδον ἐγὼ κατ' ὄναρ τῇ νυκτὶ ταύτῃ τὸ αἷμα τοῦ υἱοῦ μου Ἀμιλαβέζ· τοῦ ἐπιλεγομένου Ἄβελ βαλλόμενον εἰς τὸ στόμα Καῖν τοῦ ἀδελφοῦ αὐτοῦ, καὶ ἔπιεν αὐτὸ ἀνελετημόνως. παρεκάλει δὲ αὐτὸν συγχωρῆσαι αὐτῷ ὀλίγον ἐξ αὐτοῦ, αὐτὸς δὲ οὐκ ἤκουσεν αὐτοῦ, ἀλλὰ ὅλον κατέπιεν αὐτό· καὶ οὐκ ἔμεινεν ἐπὶ τὴν κοιλίαν αὐτοῦ, ἀλλ' ἐξῆλθεν ἐκ τοῦ στόματος αὐτοῦ. εἶπεν δὲ Ἀδὰμ τῇ Εὐᾶ· ἀναστάντες πορευθῶμεν καὶ ἴδωμεν τί ἐστὶν τὸ γεγονός αὐτοῖς, μή ποτε πολεμεῖ ὁ ἐχθρὸς τι πρὸς αὐτούς.

dic.  
7.

Ἔπειτα Πορευθέντες δὲ ἀμφοτέροι ἐύρον πεφονευμένον τὸν Ἄβελ ἀπὸ χειρὸς Καῖν τοῦ ἀδελφοῦ αὐτοῦ. καὶ λέγει ὁ θεὸς Μιχαὴλ τῷ ἀρχαγγέλῳ· εἰπέ τῷ Ἀδὰμ ὅτι τὸ μυστήριον ὃ οἶδας μὴ ἀναγγεῖλῃς Καῖν τῷ υἱῷ σου, ὅτι ὀργῆς υἱὸς ἐστίν. ἀλλὰ μὴ λυποῦ· δώσω σοι γὰρ ἀντ' αὐτοῦ ἕτερον υἱόν, οὗτος δηλώσει σοι πάντα ὅσα ποιήσῃς αὐτῷ· σὺ δὲ μὴ εἴπῃς αὐτῷ μηδέν. ταῦτα ὁ θεὸς εἶπεν τῷ ἀγγέλῳ αὐτοῦ, Ἀδὰμ δὲ ἐφύλαξεν τὸ ῥῆμα ἐν τῇ καρδίᾳ αὐτοῦ, μετ' αὐτοῦ δὲ καὶ ἡ Εὐᾶ, ἔχοντες τὴν λύπην περὶ Ἄβελ τοῦ υἱοῦ αὐτῶν.

Luke ii.

Ἔπειτα Μετὰ δὲ ταῦτα ἔγνω Ἀδὰμ τὴν γυναῖκα αὐτοῦ, καὶ ἐν γαστρὶ ἔσχεν καὶ ἐγέννησεν τὸν Σήθ. καὶ λέγει ὁ Ἀδὰμ τῇ Εὐᾶ· ἰδοὺ ἐγεννήσαμεν υἱὸν ἀντὶ Ἄβελ, ὃν ἀπέκτεινεν Καῖν· δώσωμεν δόξαν καὶ θυσίαν τῷ θεῷ.

te pl.

ACD... B Μετὰ ταῦτα οὖν κοιμωμένων ἅπ' ἀλλήλων ἐλάλησεν Ἐβρα | τοῦ υἱοῦ μου eum A... BC τ. υἱ. ἡμῶν | τ. ἐπιλεγ. (B ἐπικαλοῦμαι.) Ἄβελ eum AB... C om | B βαλλόμενον idque ante τὸ αἷμα | x. ἔπιεν (B ἔπινε) αὐτό (B τὸ αἷμα αὐτοῦ) eum AB... C om | B σπλαγχνισθῆναι καὶ συγχωρ. | B om αὐτῷ | ἤκουσεν (C εἰσήκ.) αὐτοῦ eum AC... B ἤκουεν αὐτόν | B ἀλλ' ὅλ. αὐτὸ κατέπινεν ἀνελετημόνως, ὥστε οὐδὲ ἐχωρεύθη ἐν τῇ κοιλίᾳ αὐτοῦ, ἀλλὰ καὶ ἐξ. ἔξω τοῦ στόμ. αὐτ. | B εἶπ. οὖν Ἀδ. ἀναστ. | C ἀναστ. δέ | τί ἐστ. τὸ γεγ. αὐτ. eum A... B τί γέγονεν ἐπ' αὐτοῖς... C τί ἐστ. τὸ ὄραμα τοῦτο περὶ τῶν υἱῶν ἡμῶν (hunc in modum corrigendum duxi lectionem codicis τοῦτο περητῶμεν οὖν ἡμῶν | μή ποτε eum AC... B μήπως | A πολεμῇ | τι eum A... BC om; sed C add ἐλθόν ante πολεμῇ | B om πρὸς

Ἔπειτα B Καὶ πορευθέντες ἀμφ. καὶ εὗρον | C ἐκ χειρὸς | C τὸν ἀρχάγγελον (sic) αὐτοῦ εἰπεῖν τῷ | B om ὅτι τὸ μ. ὃ οἶδ. | C ἀναγγεῖλοις | Καῖν eum BC (C καὶ pro Καῖν) ... A τῷ Κά. | ὀργῆς υἱ. ἐστ. eum B... A ὀργίς (ὀργίλος?) ἐστίν ... C ὀργισθῇ ὁ ἀδελφός | B μὴ λυπ. δέ· δώσω σοι | C om ἕτερον | οὗτος (B add δέ) ... C ὅστις | A om σοι | C ὅσα ἂν ποιήσεις | αὐτῷ eum A... B om, C αὐτόν | ταῦτα -- ἀγγέλῳ (C ἀρχαγγέλῳ) etc. eum A, similiter C... B καὶ ταῦτα πρὸς τὸν Ἀδὰμ λαλήσας ὁ ἀρχάγγελος, ἐφύλαξε τὸ ῥῆμα etc.

Ἔπειτα C Ἀδὰμ Ἐβρα τὴν γυν. αὐτ. | καὶ ἐν γαστρ. ἔσχ. x. ἐγένν. eum A... B καὶ συλλαβοῦσα ἔτεκεν, C καὶ ἔτεκεν | B Ἰδοὺ γεννήσαντες | B om x. θυσίαν

δὲ καὶ ἡ Εὐὰ λέγουσα· κύριέ μου Ἀδάμ, ἀνάστα, δός μοι τὸ ἡμῖς τῆς νόσου σου, καὶ ὑπενέγκω αὐτήν, ὅτι δι' ἐμέ τοῦτο σοι γέγονεν, δι' ἐμέ ἐν καμάτοις τυγχάνεις καὶ πόνοις. εἶπεν δὲ Ἀδάμ τῇ Εὐᾷ· ἀνάστα καὶ πορεύου μετὰ τοῦ υἱοῦ ἡμῶν Σὴθ πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλὰς ὑμῶν καὶ κλαύσατε, δεόμενοι τοῦ θεοῦ ὅπως σπλαγχνισθῇ ἐπ' ἐμέ, καὶ ἀποστελῇ τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον καὶ δώσῃ μοι ἐκ τοῦ δένδρου ἐν ᾧ ῥέει τὸ ἔλαιον ἐξ αὐτοῦ, καὶ ἐνέγκῃς μοι, καὶ ἀλείψομαι καὶ ἀναπαύσομαι, καὶ δηλώσω σοι τὸν τρόπον ἐν ᾧ ἡπατήθημεν τὸ πρότερον)

<sup>10</sup> Ἐπορεύθη δὲ Σὴθ καὶ ἡ Εὐὰ εἰς τὰ μέρη τοῦ παραδείσου. καὶ πορευομένων αὐτῶν ἶδεν Εὐὰ τὸν υἱὸν αὐτῆς καὶ θηρίον πολεμοῦντα αὐτόν. ἔκλαυσεν δὲ Εὐὰ λέγουσα· οἴμοι οἴμοι, ὅτι ἐὰν ἔλθω εἰς τὴν ἡμέραν τῆς ἀναστάσεως, πάντες οἱ ἁμαρτήσαντες καταράσσονται με, λέγοντες ὅτι οὐκ ἐφύλαξεν ἡ Εὐὰ τὴν ἐντολὴν τοῦ θεοῦ. ἐβόησεν δὲ ἡ Εὐὰ πρὸς τὸ θηρίον λέγουσα· ὦ σὺ θηρίον πονηρόν, οὐ φοβήσῃ τὴν εἰκόνα τοῦ θεοῦ πολεμήσαι; πῶς ἠνοίγῃ τὸ στόμα σου; πῶς ἐνίσχυσαν οἱ ὀδόντες σου; πῶς οὐκ ἐμνήσθης τῆς ὑποταγῆς σου, ὅτι πρότερον ὑπετάγης

ἡμῖν vel potius εἰμί) | ἡ Εὐὰ λέγουσα c. AB .. C Ἐβα καὶ εἶπεν | B om μου | τῆς νόσου .. C τοῦ πόνου | καὶ ὑπενέγκω. (ita C, A ἐπενέγκω) αὐτήν (C αὐτόν) .. B om | γέγονεν .. B ἐγένετο | ἐν καμάτοις (C καμμί.) τυγχάνεις (A -νοις) κ. πόν. (ita B, C πόν. καὶ ante καμάτ., A om κ. πόν.) | Ἀνάστα .. B add μόνον | ἐπίθετε c. A .. B ἐπίθεσθε, C ἐπιθήσατε | γῆν c. BC .. A τὴν γῆν | κλαύσατε .. A κλαύσεται | τοῦ θεοῦ .. A τὸν θεόν | δώσῃ μοι .. C δώσῃ ἡμῖν (corrigere ὑμῖν) | B ἐκ τοῦ δένδρου | ἐν ᾧ ῥέει τὸ ἔλαιον (B τὸ ἔλειος) ἐξ αὐτοῦ .. C οὐ τὸ ἔλαιον ῥ. ἀπ' αὐτοῦ | ἀλείψ. (B add ἐξ αὐτοῦ) κ. ἀναπαύσομαι (B ἀναστήσω με i. o. ἀναστήσομαι) καὶ δηλώσω - ἡπατήθ. (A ὑπατ.) τὸ πρότερον .. C ἀλείψ. καὶ λυτρωθῶ ἐκ τοῦ πόνου.

<sup>10</sup> Ἐπορεύθη (C -θησαν) δὲ (B om, C οὖν) -- παραδείσου c. ABC | καὶ πορ. (B πορ. δὲ) -- Εὐὰ (B add Σὴθ) τὸν υἱ. α. καὶ (B om) θηρ. πολεμοῦντα (sic, constructione ad sensum); αὐτόν. ἔκλ. δὲ (B καὶ ἔκλ.) Εὐὰ (B om) λέγ. c. AB .. C καὶ μακρόθεν θεωρήσασα (cod. θεωρήσα) ἡ Εὐὰ τὸν υἱὸν αὐτῆς πολεμοῦμενον ὑπὸ θηρίου ἔκλαυσεν, καὶ στενάζουσα εἶπεν | B om οἴμοι alterum | B ὅτι ἂν | τῆς ἀναστ. c. AC .. B τῆς κρίσεως | B om οἱ ἁμαρτ. | B καταρ. μοι | B ὅτι ἡ Εὐὰ οὐκ ἐφ., C οὐκ ἐφ. Εὐὰ | ἐβό. - - λέγουσα .. C καὶ ἐλάλησεν πρ. τὸ θηρ. | ὦ σὺ (B om) c. AB .. C Οὐαὶ σοί | C om πονηρόν | οὐ φοβήσῃ (ita ABC) -- πολεμήσαι .. B οὐδὲν φοβήσῃ; τὴν εἰκ. τ. θ. πολεμείς; | πῶς ἠνοίγῃ (C εἰνέκει corruptio) -- πῶς ἐνίσχ. οἱ ὀδ. σ. (C om π. ἐνίσχ. οἱ ὀ. σ.) .. B πῶς ἐνίσχυσεν τὸ στ. σου | τῆς ὑποταγῆς σου - - θεοῦ. c.

.. 2.

πᾶν φυτὸν ἐν τῷ παραδείσῳ, περὶ δὲ ἐνὸς ἐνετείλατο ἡμῖν μὴ ἐσθίειν ἐξ αὐτοῦ, δι' οὗ καὶ ἀποθνήσκωμεν. ἤγγισεν δὲ ἡ ὥρα τῶν ἀγγέλων τῶν φυλασσόντων τὴν μητέρα ὑμῶν τοῦ ἀναβῆναι καὶ προσκυνῆσαι τὸν κύριον· ἔδωκεν δὲ αὐτῇ ὁ ἐχθρὸς καὶ ἔφαγεν ἀπὸ τοῦ ξύλου, ἐγνωκὼς ὅτι οὐκ ἦμην ἐγγὺς αὐτῆς οὔτε οἱ ἅγιοι ἄγγελοι· ἔπειτα ἔδωκεν κάμοι φαγεῖν.<sup>8</sup> Ὅτε δὲ ἐφάγομεν ἀμφοτέρω, ὀργίσθη ἡμῖν ὁ θεός· καὶ ἐλθὼν ἐν τῷ παραδείσῳ ὁ δεσπότης ἔθηκεν τὸν θρόνον αὐτοῦ καὶ ἐκάλεσεν φωνῇ φοβερά λέγων· Ἀδάμ, ποῦ εἶ; καὶ ἵνα τί κρύβεσαι ἀπὸ τοῦ προσώπου μου; μὴ δυνήσεται οἰκία τῷ οἰκοδομήσαντι αὐτήν κρυβῆναι; καὶ λέγει· ἐπειδὴ ἐγκατέλιπες τὴν διαθήκην μου, ὑπήνεγκα τῷ σώματί σου ἐβδομήκοντα πληγὰς· πρώτης πόνος πληγῆς ὁ βιασμός τῶν ὀφθαλμῶν· δευτέρας πληγῆς τῆς ἀκοῆς ὁ πόνος· καὶ οὕτως καθεξῆς πᾶσαι αἱ πληγαὶ παρακολουθήσουσίν σοι.

<sup>9</sup> Ταῦτα δὲ λέγων ὁ Ἀδάμ τοῖς υἱοῖς αὐτοῦ ἀνεστέναντες μεγάλως, καὶ εἶπεν· τί ποιήσω; ἐν μεγάλῃ λύπῃ εἰμί. ἔκλαυσεν

ἡμῖν -- παραδείσῳ .. C EB. ἡμ. ἐξουσίαν ἐσθίειν ἀπὸ παντός ξύλου τοῦ ἐν τῷ παρ. πλὴν ἐνός, B EB. ἡμ. φυλάσσειν καὶ ἐσθίειν ἀπὸ πάντος φυτοῦ | περὶ δὲ ἐνός (B ἐνός δὲ) ἐνετ. ἡμῖν (B om) μὴ ἐσθ. ἐ. αὐτοῦ .. C ἐκείνου γὰρ τοῦ ἐνός καὶ μόνου φυτοῦ παρηγγείλειν ἡμῖν μὴ ἄψασθαι | C om δι' οὗ κ. ἀποθν. | ἤγγισεν -- ἀναβ. καὶ (B om) προσκ. τ. κύρ. c. AB .. C καὶ ὅτε ἐνέβησαν (ἀνέ-?) οἱ ἄγγελοι οἱ προσμένοντες μετὰ τῆς μητρὸς ὑμῶν (lego ὑμῶν) προσκυνῆσαι τὸν κύρ., καθὼς ἦν αὐτοῖς τύπος | ἔδωκεν δὲ (B καὶ EB.) -- ξύλου (B add οὗ ἐνετείλατο ἡμῖν ὁ θεός: his ipsis addiderim μὴ ἐσθίειν ἀπ' αὐτοῦ) -- ἐγγὺς (B ἐγγύς) αὐτῆς οὔτε οἱ ἅγ. ἄγγ. (B om οὔτε etc) c. AB .. C ἡμην δ' ἐγὼ μακρὰν ἀπ' αὐτῆς· γινούς δὲ ὁ ἐχθρὸς ὅτι μόνῃ ὑπάρχει, δέδωκεν αὐτῇ, καὶ ἔφαγεν ἀπὸ τοῦ ξύλου οὗ παρηγγέλθη μόνον μὴ ἐσθίειν | ἔπειτα ἔ. κάμοι (ita B, A ἡμῖν) φαγ. (B εἰς φαγεῖν) .. C κάκην καὶ πάλιν μετέδωκεν ἡμῖν, καὶ ἔφαγον.

<sup>8</sup> Ὅτε -- ὀργίσθη (ita A et B, item C) -- ἐκάλ. (B add ἡμᾶς) φωνῇ φοβερά (B -νήν -ράν) λέγων .. C καὶ ὀργίσθη ἡμῖν κύρ. ὁ θεός· παρουσιασθεῖς ἐν τῷ παραδ. ἐλάλησεν φωνὴν φοβεράν λέγων | καὶ ἵνα τί κρύβεσαι (B -βησαι) -- αὐτήν (B αὐτοῦ) κρυβῆναι c. AB .. C ἐγὼ δὲ δειλιάσας καὶ κρυβηθεὶς, εἶπεν· ἵνα τί κρύβεσαι ἀπὸ πρ. μου; μὴ οὐκ δυν. κρυβῆναι οἰκία τῷ οἰκ. αὐτήν | καὶ λέγει (B add μοι)· ἐπ. ἐγκατέλιπες B -τελιπας εἰς) -- ὑπένεγκα (B -γκας) -- πληγὰς· πρώτης (cod. -τος) -- δευτέρας (cod. δεύτερον) -- ὁ πόνος (B post πληγὰς pergit scriptura perquam corripita: προστάσσο σοι ὁδῶντας καὶ βιασμένον τῶν ὀφθ. πονῇ δεύτερον πληγὰς καὶ τῆς ἀκ. τὸν πόνον) c. A(B) .. C ἀλλ' ἐπειδὴ παρέβης τὴν ἐντολήν μου, προσάξω τῷ σώματί σου πληγὰς ὅ· ἀφ' οὗ ἂ' ὁ πόνος τῶν ὀφθαλμῶν· δευτέρα τῆς ἀκοῆς· | καὶ οὕτως -- παρακολουθήσουσιν (A -λου-θῶσιν) σοι (A om) cum BA .. C καὶ καθεξῆς ἕτεραι πληγαὶ τοῦ σώμ.

<sup>9</sup> Ταῦτα δὲ (C om) -- ἀνεστ. μεγ. καὶ (haec om B) εἶπ. (C λέγει) c. ABC | ἐν μεγ. λύπῃ εἰμί c. AC .. B ἐν μεγ. ἀνάγκῃ καὶ θλίψει ἡμῖν (corrigen-dum

δὲ καὶ ἡ Εὐὰ λέγουσα· κύριέ μου Ἀδάμ, ἀνάστα, δός μοι τὸ ἡμῖς τῆς νόσου σου, καὶ ὑπενέγκω αὐτήν, ὅτι δι' ἐμέ τοῦτο *Curio* σοι γέγονεν, δι' ἐμέ ἐν καμάτοις τυγχάνεις καὶ πόνοις. εἶπεν δὲ Ἀδάμ τῇ Εὐᾷ· ἀνάστα καὶ πορεύου μετὰ τοῦ υἱοῦ ἡμῶν Σήθ πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλὰς ὑμῶν καὶ κλαύσατε, δέσμενοι τοῦ θεοῦ ὅπως σπλαγχνισθῇ ἐπ' ἐμέ, καὶ ἀποστελῇ τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον καὶ δώσῃ μοι ἐκ τοῦ δένδρου ἐν ᾧ ῥέει τὸ ἔλαιον ἐξ αὐτοῦ, καὶ ἐνέγκῃς μοι, καὶ ἀλείψομαι καὶ ἀναπαύσομαι, (καὶ δηλώσω σοι τὸν τρόπον ἐν ᾧ ἡπατήθημεν τὸ πρότερον)

<sup>10</sup> Ἐπορεύθη δὲ Σήθ καὶ ἡ Εὐὰ εἰς τὰ μέρη τοῦ παραδείσου. καὶ πορευομένων αὐτῶν ἶδεν Εὐὰ τὸν υἱὸν αὐτῆς καὶ θηρίον πολεμοῦντα αὐτόν. ἔκλαυσεν δὲ Εὐὰ λέγουσα· οἱμοὶ οἱμοὶ, ὅτι ἐὰν ἔλθω εἰς τὴν ἡμέραν τῆς ἀναστάσεως, πάντες οἱ ἁμαρτήσαντες καταράσσονται με, λέγοντες ὅτι οὐκ ἐφύλαξεν ἡ Εὐὰ τὴν ἐντολὴν τοῦ θεοῦ. ἐβόησεν δὲ ἡ Εὐὰ πρὸς τὸ θηρίον λέγουσα· ὦ σὺ θηρίον πονηρόν, οὐ φοβήσῃ τὴν εἰκόνα τοῦ θεοῦ πολεμήσαι; πῶς ἠνόγη τὸ στόμα σου; πῶς ἐνίσχυσαν οἱ ὀδόντες σου; πῶς οὐκ ἐμνήσθης τῆς ὑποταγῆς σου, ὅτι πρότερον ὑπετάγης

ἡμῖν vel potius ἐμῇ) | ἡ Εὐὰ λέγουσα c. AB .. C Ἐβα καὶ εἶπεν | B om μου | τῆς νόσου .. C τοῦ πόνου | καὶ ὑπενέγκω. (Ita C, A ἐπενέγκω) αὐτήν (C αὐτόν) .. B om | γέγονεν .. B ἐγένετο | ἐν καμάτοις (C καμμ.) τυγχάνεις (A -ννοες) κ. πόν. (Ita B, C πόν. καὶ ante καμάτ., A om κ. πόν.) | Ἀνάστα .. B add μόνον | ἐπίθετε c. A .. B ἐπίθεσθε, C ἐπιθήσατε | γῆν c. BC .. A τὴν γῆν | κλαύσατε .. A κλαύσεται | τοῦ θεοῦ .. A τὸν θεόν | δώσῃ μοι .. C δώσῃ ἡμῖν (corrige ὑμῖν) | B ἐκ τοῦ δένδρου | ἐν ᾧ ῥέ. τὸ ἔλαιον (B τὸ ἔλεος) ἐξ αὐτοῦ .. C οὐ τὸ ἔλαιον ῥ. ἀπ' αὐτοῦ | ἀλείψ. (B add ἐξ αὐτοῦ) κ. ἀναπαύσομαι (B ἀναστήσω με i. o. ἀναστήσομαι) καὶ δηλώσω .. ἡπατήθ. (A ὑπατ.) τὸ πρότερον .. C ἀλείψ. καὶ λυτρωθῶ ἐκ τοῦ πόνου.

<sup>10</sup> Ἐπορεύθη (C -θησαν) δὲ (B om, C οὖν) -- παραδείσου c. ABC | καὶ πορ. (B πορ. δὲ) -- Εὐὰ (B add Σήθ) τὸν υἱ. α. καὶ (B om) θηρ. πολεμοῦντα (sic, constructione ad sensum); αὐτόν. ἔκλ. δὲ (B καὶ ἐκλ.) Εὐὰ (B om) λέγ. c. AB .. C καὶ μακρόθεν θεωρήσασα (cod. θεωρήσα) ἡ Εὐὰ τὸν υἱὸν αὐτῆς πολεμοῦμενον ὑπὸ θηρίου ἔκλαυσεν, καὶ στενάζουσα εἶπεν | B om οἱμοὶ alterum | B ὅτι ἄν | τῆς ἀναστ. c. AC .. B τῆς κρίσεως | B om οἱ ἁμαρτ. | B καταρ. μοι | B ὅτι ἡ Εὐὰ οὐκ ἐφ., C οὐκ ἐφ. Εὐὰ | ἐβό. -- λέγουσα .. C καὶ ἐλάλησεν πρ. τὸ θηρ. | ὦ σὺ (B om) c. AB .. C Οὐαί σοι | C om πονηρόν | οὐ φοβήσῃ (Ita ABC) -- πολεμήσαι .. B οὐδὲν φοβήσῃ; τὴν εἰκ. τ. θ. πολεμείς; | πῶς ἠνόγη (C εἰνέχει corrupte) -- πῶς ἐνίσχ. οἱ ὀδ. σ. (C om π. ἐνίσχ. οἱ ὀ. σ.) .. B πῶς ἐνίσχυσεν τὸ στ. σου | τῆς ὑποταγῆς σου -- θεοῦ c.

τῇ εἰκόνι τοῦ θεοῦ; <sup>11</sup> Τότε τὸ θηρίον ἐβόησε λέγον· ὦ Εὐᾶ, οὐ πρὸς ἡμᾶς ἡ πλεονεξία σου οὔτε ὁ κλαυθμός σου, ἀλλὰ πρὸς σέ, ἐπειδὴ ἡ ἀρχὴ τῶν θηρίων ἐκ σοῦ ἐγένετο. πῶς ἡνοίγη τὸ στόμα σου φαγεῖν ἀπὸ τοῦ ξύλου περὶ οὗ ἐνετείλατό σοι ὁ θεὸς μὴ φαγεῖν ἐξ αὐτοῦ; διὰ τοῦτο καὶ ἡμῖν ἡ φύσις μετηλλάγη. νῦν οὖν οὐ δύνησαι ὑπενεγκεῖν, ἐὰν ἀπάρξωμαι ἐλέγχειν σε. <sup>12</sup> Λέγει δὲ ὁ Σήθ πρὸς τὸ θηρίον· κλειῖσαι σου τὸ στόμα καὶ σίγα, καὶ ἀποστυθι ἀπὸ τῆς εἰκόνης τοῦ θεοῦ ἕως ἡμέρας τῆς κρίσεως. τότε λέγει τὸ θηρίον τῷ Σήθ· ἰδοὺ ἀφίσταμαι, Σήθ, ἀπὸ τῆς εἰκόνης τοῦ θεοῦ. τότε ἔφυγεν τὸ θηρίον καὶ ἀφήκεν αὐτὸν πεπληγμένον, καὶ ἐπορεύθη εἰς τὴν σκηνὴν αὐτοῦ.

<sup>13</sup> Ἐπορεύθη δὲ Σήθ μετὰ τῆς μητρὸς αὐτοῦ Εὐᾶς πλησίον τοῦ παραδείσου· καὶ ἔκλαυσαν ἐκεῖ, δεόμενοι τοῦ θεοῦ ὅπως ἀποστείλῃ τὸν ἄγγελον αὐτοῦ καὶ δώσει αὐτοῖς τὸ ἔλαιον τοῦ ἐλείου. καὶ ἀπέστειλεν ὁ θεὸς πρὸς αὐτοὺς Μιχαὴλ τὸν ἀρχάγγελλον, καὶ εἶπεν αὐτοῖς τοὺς λόγους τούτους· Σήθ, ἄνθρωπε τοῦ θεοῦ, μὴ κάμης εὐχόμενος ἐπὶ τῇ ἱκεσίᾳ ταύτῃ περὶ τοῦ ξύλου ἐν ᾧ ῥέει τὸ ἔλαιον, ἀλείψαι τὸν πατέρα σου Ἀδὰμ· οὐ γὰρ γενήσεται σοι νῦν, ἀλλ' ἐπ' ἐσχάτων τῶν καιρῶν. τότε ἀναστήσε-

Α .. Ο τῆς ὑπ. ἥς ὑπετάγης τῇ εἰκ. τ. θ., Β τῆς προτέρας σου ὑπακοῆς, ὅτι πρ. ἡπάγης (corrupte) τὴν εἰκόνα τ. θ.

<sup>11</sup> ἐβόησεν .. C add τῇ Εὐᾷ | λέγον (ita C, A -γων) .. B om | C om ὦ Εὐᾶ | C οὐ παρ' ἡμᾶς | C om bis σου | οὔτε c. BC .. A οὐδέ | BC κλαυθμός | πρὸς σέ .. C παρὰ σοῦ | ἐγένετο .. C γέγονεν | ἀπὸ τ. ξύλου c. BC .. A om | περὶ οὗ c. AB .. C om περὶ | μὴ φαγ. (C ἐσθίειν) ἐξ (C ἀπ') αὐτ. (B om ἐξ αὐτ.) | διὰ τοῦτο -- μετηλλάγη (cod. -γησαν, quo admisso αἱ φύσεις scribendum) c. A .. C διὰ ταύτην σου τὴν παράβασιν ἡ φύς. ἡμῶν μετηλλάγη .. B om | νῦν οὖν οὐ δύνησαι (sic) ὑπεν. (cod. ἔπεν.) -- ἐλ. σε c. A .. B σκοτισθήσεται καὶ οὐ δύνησαι ὑπενεγκεῖν· ἐὰν ἀπάρξωμαι λέγειν, οὐ δύνησαι (cod. δυνάσει) βαστάζειν .. C ἐὰν ἀπάρξωμαι ἐλέγχ. σε, οὐκ ἰσχύσεις ὑπενεγκεῖν.

<sup>12</sup> Λέγει δὲ .. C τότε λέγ. | C τὸ στ. σου | Β σιγησάτω | ἕως (C add τῆς) -- τότε λέγ. (C καὶ φησι) -- τῷ (C πρὸς τὸν) -- ἀφίστ. Σ. ἀπὸ τῆς εἰκ. (C ἀφίστ. τῇ εἰκόνι) τ. θεοῦ c. A(C) .. B om | τότε ἔφυγ. -- πεπληγμ. c. A .. BC om | σκηνὴν c. AB .. C κοίτην

<sup>13</sup> C. om τῆς μητρ. αὐτ. | ἔκλαυσαν .. C -σεν | Β τὸ ἔλεος τοῦ ἐλείου (sic) | πρὸς αὐτ. c. A .. BC om | Μιχ. τ. ἀρχ. (B add αὐτοῦ) .. C τ. ἀρχ. Μιχ. | κ. εἰπ. αὐτ. τοὺς λόγ. τούτ. (B om τ. λόγ. τούτ.) Σήθ .. C κ. ἐλάλησεν τῷ Σήθ | C μὴ κάμνε | περὶ .. C praeim δεόμενος | ἐν ᾧ ῥ. τὸ ἔλαιον (B ἔλεος) -- τὸν (B om) πα. σ. Ἀδὰμ .. C τοῦ βέοντος τὸ ἔλαιον εἰς τὸ ἀλείψαι τ. π. σ. Ἀδ. | γὰρ c. BC .. A om | γενήσεται σοι (C om) c. AC .. B γένηται σοι | ἀλλ' ἐπ' ἐσχ. τῶν (B om) -- ἡμέρ. ἐκείν. τῆς μεγ. (B ἡμέρ. τῆς συντελείας) ὅσοι

ται πᾶσα σὰρξ ἀπὸ Ἀδὰμ ἕως τῆς ἡμέρας ἐκείνης τῆς μεγάλης, ὅσοι ἔσονται λαὸς ἅγιος· τότε αὐτοῖς δοθήσεται πᾶσα εὐφροσύνη τοῦ παραδείσου, καὶ ἔσται ὁ θεὸς ἐν μέσῳ αὐτῶν· καὶ οὐκ ἔσονται ἔτι ἑξαμαρτάνοντες ἐνώπιον αὐτοῦ, ὅτι ἀρθῇσεται ἀπ' αὐτῶν ἡ καρδιά ἡ πονηρά, καὶ δοθήσεται αὐτοῖς καρδιά συνειζομένη τὸ ἀγαθὸν καὶ λατρεύειν θεῷ μόνῳ. σὺ πάλιν πορεύου πρὸς τὸν πατέρα σου, ἐπεὶ δὴ ἐπληρώθη τὸ μέτρον τῆς ζωῆς αὐτοῦ, ἴσον τριῶν ἡμερῶν. ἐξερχομένης δὲ τῆς ψυχῆς αὐτοῦ μέλλεις θεάσασθαι τὴν ἄνοδον αὐτῆς φοβεράν.

<sup>14</sup> Εἰπὼν δὲ ταῦτα ὁ ἄγγελος ἀπῆλθεν ἀπ' αὐτῶν. ἦλθεν Σὴθ καὶ ἡ Εὐᾶ εἰς τὴν σκηνὴν ὅπου ἔκειτο ὁ Ἀδὰμ. λέγει δὲ ὁ Ἀδὰμ τῇ Εὐᾶ· τί κατηργάσω ἐν ἡμῖν καὶ ἐπὶ ἡμέρας ἐφ' ἡμᾶς ὄργην μεγάλην, ἣτις ἐστὶν θάνατος κατακυριεύων παντός τοῦ γένους ἡμῶν; καὶ λέγει πρὸς αὐτήν· κάλεσον πάντα τὰ τέκνα ἡμῶν καὶ τὰ τέκνα τῶν τέκνων ἡμῶν, καὶ ἀνάγγειλον αὐτοῖς τὸν τρόπον τῆς παραβάσεως ἡμῶν.

<sup>15</sup> Τότε λέγει ἡ Εὐᾶ πρὸς αὐτούς. ἀκούσατε, πάντα τὰ τέκνα μου καὶ τὰ τέκνα τῶν τέκνων μου, καὶ γὰρ ἀναγγελῶ ὑμῖν πῶς ἠπάτησεν ἡμᾶς ὁ ἐχθρὸς ἡμῶν. ἐγένετο ἐν τῷ φυλάσσειν ἡμᾶς τὸν παράδεισον ἐφυλάττομεν ἕκαστος τὸ λαχὸν αὐτοῦ μέρος ἀπὸ τοῦ θεοῦ· ἐγὼ δὲ ἐφύλαττον ἐν τῷ κληρῷ μου νότον καὶ

(B add αὐτοῖς) ἔσονται -- καὶ οὐκ ἔσ. ἔτι (B vitiose ὅτι αὐτὸς ἔσται) ἑξαμαρτάνοντες (A - τάννοντες) -- ἀρθ. ἀπ' αὐτ. ἡ καρδ. (B ἀρθ. ἡ καρδ. αὐτῶν) ἡ πον. -- αὐτοῖς καρδ. (B om ἡ πον. usq αὐτ. καρδ.) συνειζομένη (B - μενοι) -- θεῷ μόνῳ (B μόνον θεῷ) c. A(B) .. C om omnia | σὺ πάλιν (B οὖν) -- ἡμερῶν .. C ἀλλ' ἐπίστρεψον πρὸς αὐτόν, ὅτι ἐπληρώθησαν αἱ ἡμέραι τῆς ζωῆς αὐτοῦ, καὶ ζήσει ἀπὸ τῆς (sic) σήμερον γ' ἡμέρας καὶ ἀποθάνειται

<sup>14</sup> ταῦτα .. B αὐτά | C ὁ ἀρχάγγελος ἀνῆλθεν | ἀπ' αὐτῶν c. AC .. B ἀπ' αὐτοῦ | ἦλθεν Σὴθ -- ἔκειτο .. C ὑπέστρεψεν Σ. μετὰ τῆς Εὐᾶς ἐν τῇ σκηνῇ εἰ (corrigere ἐν ἡ) ἔκ. | λέγ. δὲ (B καὶ λέγ.) -- Εὐᾶ c. AB .. C καὶ φησι Ἀδ. πρὸς τὴν Εὐᾶν | τί .. B praeom ὡς Εὐᾶ | κατηργάσω: ita AC, item B ut videtur | ἐν ἡμῖν .. C εἰς ἡμᾶς | ἐφ' ἡμᾶς .. BC om | ἣτις c. AC .. B ὅτι | C om κατακυρ. παντός | καὶ λέγει c. BC .. A λέγ. ὁ Ἀδὰμ | πρ. αὐτ. c. C .. B αὐτοῖς, A τῇ Εὐᾶ | C Κάλ. ἅπαντας τοὺς παῖδας ἡμ. | καὶ τὰ -- τέκν. ἡμῶν c. A .. B praeetermisit, C καὶ τοὺς παῖδας αὐτῶν | B καὶ ἀναγγέλω

<sup>15</sup> Τότε -- καὶ τὰ (B πάντα) -- ἀναγγελῶ (A - γγέλλω) ὑ. πῶς -- ὁ ἐχθρ. ἡμ. (B om πῶς usq. ὁ ἐ. ἡμῶν) c. A(B) .. C καὶ καλέσασα (cod. - λείσας) αὐτοὺς ἤρξατο λέγειν πρὸς αὐτούς | ἐγένετο -- ἐφυλάττομεν (B ἐφυλάσσομεν) ἔκ. τὸ λαχὸν (A - χόντα) -- ἐγὼ δὲ ἐφύλ. c. AB .. C οὕτως ἐν τῷ εἶναι ἡμᾶς, τέκνα μου, εἰς τὸν παράδεισον καὶ ἐν τῷ φυλάττειν ἕκαστος τὸ λαχ. α. μ. α. τ. θεοῦ.

δύσιν. ἐπορεύθη δὲ ὁ διάβολος εἰς τὸν κλῆρον τοῦ Ἀδάμ, ὅπου ἦσαν τὰ ἀρσενικὰ θηρία· ἐπειδὴ τὰ θηρία ἐμέρισεν ὁ θεὸς ἡμῖν, καὶ τὰ μὲν ἀρσενικὰ πάντα δέδωκεν τῷ πατρὶ ὑμῶν, καὶ τὰ θηλικὰ πάντα ἔδωκεν ἐμοί, καὶ ἕκαστος ἡμῶν τὸ ἑαυτοῦ ἐτήρει.  
<sup>16</sup> Καὶ ἐλάλησεν τῷ ὄφει ὁ διάβολος λέγων· ἀνάστα ἐλθὲ πρὸς με καὶ εἶπω σοι βῆμα ἐν ᾧ ὀφελήσῃς. τότε ἦλθεν πρὸς αὐτὸν ὁ ὄφις, καὶ λέγει αὐτῷ ὁ διάβολος· ἀκούω ὅτι φρονιμώτερος εἶ ὑπὲρ πάντων τῶν θηρίων, ἐγὼ δὲ ἦλθον κατανοῆσαι σε· (εὐρον δὲ σὲ μείζονα πάντων τῶν θηρίων, καὶ ὁμιλοῦσί σοι· ὅμως προσκυνεῖς τὸν ἐλαχιστότερον,) διὰ τί ἐσθίεις ἐκ τῶν ζιζανίων τοῦ Ἀδάμ καὶ τῆς γυναικὸς αὐτοῦ, καὶ οὐχὶ ἐκ τοῦ καρποῦ τοῦ παραδείσου; ἀνάστα καὶ δεῦρο καὶ ποιήσωμεν αὐτὸν ἐκβληθῆναι διὰ τῆς γυναικὸς αὐτοῦ ἐκ τοῦ παραδείσου, ὡς καὶ ἡμεῖς ἐξεβλήθημεν δι' αὐτοῦ. λέγει αὐτῷ ὁ ὄφις· φοβοῦμαι μήποτε ὀργισθῇ μοι κύριος. λέγει αὐτῷ ὁ διάβολος· μὴ φοβοῦ· μόνον γενεῶ μοι σκεῦος, καὶ γὰρ λαλήσω διὰ στόματός σου βῆμα ἐν ᾧ δυνήσῃ ἐξαπατῆσαι αὐτόν.

ἐγὼ γὰρ ἐφύλ. | ἐπορεύθη δὲ .. C καὶ πορευθεῖς | ὅπου ἦσαν (ita BC, A ἦν) τὰ ἀρσ. (ita C, AB om) θηρία (ab hoc B transiit ad sequens θηρία | ἐπειδὴ τ. ὁ ἡμ. ὁ θε. ἡμ. (B ἡμ. ὁ θε.), καὶ τὰ μὲν (ita B, A om καὶ ἐν μὲν) -- πα. ὑμῶν (A ἡμῶν) -- θηλικ. πάντα (B om) -- τὸ (B τὰ) ἑαυτ. ἐτήρει c. AB .. C τὰ μὲν ἀρσενικὰ (sic) θηρία δέδωκεν ὁ θεὸς τῷ πατρὶ ἡμῶν (corrige ὑμῶν) καὶ τὰ θύλη (sic vitiose) ἐμοί

<sup>16</sup> Καὶ -- ὁ διάβ. c. AC .. B εἰσελθὼν ὁ διάβ. ἐλ. τῷ ὄφει | ἀνάστα .. C add καὶ | καὶ (B ὅπως) εἶπω -- ἐν ᾧ ὀφελήσῃς (B ἐνδὲ μέλος ὀφελήσῃσαι i. e. ἐν ᾧ μέλλεις ὀφ.) c. AB .. C om | τότε -- ὁ διάβ. c. AB .. C καὶ ἀναστὰς ἦλθεν πρὸς αὐτόν. καὶ φησι πρὸς αὐτόν ὁ διάβ. | ἀκούω ὅτι (B om) c. AB .. C μανθάνω ὅτι | ὑπὲρ π. τ. θηρίων (cf. Steph. Thes. sub ὑπέρ) c. AC .. B ὑπὲρ πάντα τὰ θηρία | ἐγὼ δὲ c. A .. BC καὶ διὰ τοῦτο | ἦλθον (B add πρὸς σὲ τοῦ) καταν. σε c. AB .. C συμβουλευομαι σοι | εὐρον -- ὁμιλοῦσι (ita B; A ὁμιλῶ) σοι· ὅμως (B add διὰ τί) προσκυνεῖς (ita B, A -νήσεις: tum interrogationis signum post ἐλαχιστ. ponendum videtur) τ. ἐλαχ. (B add σου) διὰ τί ἐσθίεις c. AB .. C nil nisi διὰ τί οὖν ἐσθ. | C om καὶ τ. γυν. αὐτ. | καὶ οὐχὶ ἐκ c. AC .. B κ. οὐκ ἔχεις ἐκ | C om τοῦ καρπ. | ἀνάστα -- ποιήσωμεν c. A .. B ἀλλὰ δεῦρο ἐπάκουσόν μου κ. ποι., C εἰ θέλεις, διανέστης καὶ ποιήσωμεν | C om διὰ τ. γυν. αὐτ. | C ἀπὸ τοῦ παραδ. | C ἐκβλήθημεν | δι' αὐτόν: ita B, A δι' αὐτοῦ, C ἀπ' αὐτοῦ | λέγει -- ὄφεις c. AB .. C λέγ. οὖν ὁ ὄφ. πρὸς τὸν διάβολον | μήποτε .. C μήπως | ὄργ. μοι κύρ. c. BC .. A μοι ὄργ. κύρ. | C λέγει ὁ διάβ. πρὸς αὐτόν | μόνον c. BC (post μοι ponit) .. A om | C καὶ ἐγὼ | B καὶ γὰρ λαλ. αὐτῇ | B διὰ στ. σου post βῆμα. ponit | βῆμα (B praem ἐν, AC βήματα sed A porgit ἐν ᾧ) | ἐν ᾧ δυνήσῃ (A -σαι) ἐξαπ. (B ἀπατ.) αὐτόν (B αὐτήν) .. C τοῦ ἐξαπ. αὐτόν

<sup>17</sup> Καὶ ἐκρεμάσθη εὐθὺς διὰ τῶν τειχέων τοῦ παραδείσου περὶ ὧραν ὅταν ἀνῆλθον οἱ ἄγγελοι τοῦ θεοῦ τοῦ προσκυνῆσαι. τότε ὁ σατανᾶς ἐγένετο ἐν εἵδει ἀγγέλου καὶ ὕμνει τὸν θεὸν καθάπερ οἱ ἄγγελοι· καὶ παρακύψασα ἐκ τοῦ τείχους ἵδον αὐτὸν ὅμοιον ἀγγέλου. καὶ λέγει μοι· σὺ εἶ ἡ Εὐῶα; καὶ εἶπον αὐτῷ· ἐγὼ εἰμι. καὶ λέγει μοι· τί ποιεῖς ἐν τῷ παραδείσῳ; καὶ εἶπον αὐτῷ· ὁ θεὸς ἔθετο ἡμᾶς ὥστε φυλάσσειν καὶ ἐσθίειν ἐξ αὐτοῦ. ἀπεκρίθη μοι ὁ διάβολος διὰ στόματος τοῦ ὄφεις· καλῶς ποιεῖτε, ἀλλ' οὐκ ἐσθίετε ἀπὸ παντὸς φυτοῦ. καὶ γὰρ λέγω αὐτῷ· ναί, ἀπὸ παντὸς φυτοῦ ἐσθίομεν παρὲξ ἑνὸς μόνου, ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου, περὶ οὗ ἐνετείλατο ὁ θεὸς ἡμῖν τοῦ μὴ ἐσθίειν ἐξ αὐτοῦ, ἐπεὶ θανάτῳ ἀποθανεῖσθε. <sup>18</sup> Τότε λέγει μοι ὁ ὄφις· ζῇ ὁ θεὸς ὅτι λυποῦμαι περὶ ὑμῶν, ὅτι ὡς κτήνη ἐστέ. οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν αὐτό, ἀλλὰ ἀνάστα δεῦρο, ἐπάκουσόν μου καὶ φάγε, καὶ νόησον τὴν τιμὴν τοῦ ξύλου. ἐγὼ δὲ εἶπον αὐτῷ· φοβουμαι μήποτε ὀργισθῇ μοι ὁ θεός, καθὼς εἶπεν ἡμῖν. καὶ λέγει μοι· μὴ φοβοῦ· ἅμα γὰρ φάγης, ἀνοιχθήσονται σου οἱ ὀφθαλμοί, καὶ ἔσσεσθε ὡς θεοὶ ἐν τῷ γινώσκειν τί ἀγαθὸν καὶ τί

<sup>17</sup> Καὶ ἐκρ. εὐθ. c. A .. B καὶ κρεμασθεὶς εὐθέως, C εὐθέως οὖν ὁ ὄφις ἐκρεμάσθη | C ἀπὸ τοῦ τείχους | περὶ ὧρ. ὅταν (B ἐνάτην omisso ὅταν) -- τοῦ (B om) προσκ. (B add αὐτόν) c. A(B) .. C ὅτε δὲ ἦλθον οἱ ἄγγ. τ. B. προσκ. | τότε ὁ σα. ἐγ. c. AB .. C γέγονεν καὶ ὁ σα. | ἐν εἵδ. ἀγγ. c. AC .. B ὁμοῖος ἀγγέλου | καὶ παρακύψ. (B παρακ. δέ) ε. τ. τ. cum CB .. A καὶ ἐπαρέκνυσα ε. τ. τ. καὶ | ἵδον c. BC .. A οἶδα | καὶ λέγ. μ. Σὺ εἶ ἡ (B om εἶ ἡ) -- εἰμι c. CB .. A om | κ. λέγ. μοι .. B add ὁ ἐχθρὸς θέλων ἐξαπατήσαι με | ἔθετο ἡμᾶς .. B add ἐνταῦθα | C φυλάττειν | ἐξ .. C ἀπ' | ἀπεκρίθη μοι -- ὀφειωσ (cod. -ος, sed infra -ωσ) c. A .. B ἀποκριθεὶς δὲ ὁ -- ὀφειος λέγει μοι, C ἀποκριθεὶς ὁ -- ὀφειως (sic, non addito λέγει μοι) | καλῶς -- φυτοῦ c. AC .. B καλ. ποι. καὶ καλῶς ἐργάζεσθε καὶ καλῶς ἐσθίετε | ναί εἰ ἐσθίομεν c. AC .. B μὴ εἰ φάγομεν | παντὲς φυτοῦ c. BC .. A πάντων | ἑνός .. C om | μόνου .. C add τοῦ ξύλου | ἐν μέσῳ .. C μέσον | περὶ οὗ (C τοῦτον δὲ εἰ δ. (B om) B. ε. ἡμ. (B om, C ante ὁ B.) τοῦ (ita BC, A om) μὴ ἐσθ. (B φαγεῖν) | ἐπεὶ B. ἀπ. c. AB .. C εἶπεν γὰρ ἡμῖν (cod. εἰ μὴν) ἢν δ' ἂν ἡμέραν φάγεσθε ἐξ αὐτοῦ, B. ἀποθαν.

<sup>18</sup> B ζῇ θεός | ὅτι λυπ. c. AC .. B λύπη μοι ἐστίν | ὅτι ὡς κτ. ἐστέ .. C om | αὐτό c. A .. B περὶ τοῦ τοιούτου φυτοῦ .. C om | ἀλλ. ἀν. δεῦρο ἐπάκουσόν μου κ. φάγε cum B .. A ἀλλ. ἀν. καὶ δεῦρο οὖν κ. φάγε .. C δεῦρο οὖν φάγε | τιμὴν .. B add καὶ γλυκύτεραν | αὐτῷ c. BC .. A om | μήποτε .. C μήπως | ὄργ. μοι (C ἡμῖν) ὁ B. c. AC .. B ὄργ. ὁ B. ἐπ' ἐμοί | εἶπεν c. AC .. B προεῖπεν | κ. λέγ. μοι c. AC .. B κ. λέγ. ὁ διάβολος | ἅμα -- φάγης (B add ἀπ' αὐτοῦ) .. C ἅμα γ. τοῦ φαγεῖν σε | καὶ ἔσσεσθε -- ἐν τῷ γιν. (C

πονηρόν. τοῦτο δὲ γινώσκων ὁ θεός, ὅτι ἔσεσθε ὅμοιοι αὐτοῦ, ἐφθόνησεν ὑμῖν καὶ εἶπεν· οὐ φάγεσθε ἐξ αὐτοῦ. σὺ δὲ πρόσεχε τῷ φυτῷ, καὶ ὄψει δόξαν μεγάλην περὶ αὐτοῦ. ἐγὼ δὲ πρόσεχον τῷ φυτῷ, καὶ ἴδον δόξαν μεγάλην περὶ αὐτοῦ. εἶπον δὲ αὐτῷ ὅτι ὁρατὸν ἐστὶν τοῖς ὀφθαλμοῖς κατανοῆσαι, καὶ ἐφοβήθη λαβεῖν ἀπὸ τοῦ καρποῦ. καὶ λέγει μοι· δεῦρο δώσω σοι, ἀκολουθεῖ μοι. <sup>19</sup> Ἦνοιξα δὲ αὐτῷ, καὶ εἰσῆλθεν ἔσω εἰς τὸν παράδεισον, καὶ διώδευσεν ἔμπροσθέν μου. καὶ περιπατήσας ὀλίγον ἐστράφη καὶ λέγει μοι· μεταμεληθεὶς οὐ δώσω σοι φαγεῖν. ταῦτα δὲ εἶπεν θέλων εἰς τέλος δελεάσαι καὶ ἀπολέσαι με. καὶ λέγει μοι· ὁμοσόν μοι ὅτι δίδεις καὶ τῷ ἀνδρί σου. ἐγὼ δὲ εἶπον αὐτῷ ὅτι οὐ γινώσκω ποίῳ ὄρκῳ ὁμώσω σοι, πλην ὃ οἶδα λέγω σοι· μὰ τὸν θρόνον τοῦ δεσπότη καὶ τὰ χερουβίμ καὶ τὸ ξύλον τῆς ζωῆς, ὅτι δώσω καὶ τῷ ἀνδρί μου φαγεῖν. ὅτε δὲ ἔλαβεν ἀπ' ἐμοῦ τὸν ὄρκον, τότε ἦλθεν καὶ ἐπέβη ἐπ' αὐτόν· ἔθετο δὲ ἐπὶ τὸν καρπὸν, ὃν ἔδωκέν μοι φαγεῖν, τὸν ἰὸν τῆς κακίας αὐ-

γινώσκοντες) τί (C τὸ) -- τί (C τὸ) πον. c. A(C) .. B καὶ ἔση ὡς θεός γινώσκουσα ἀγαθὸν κ. πο. | γινώσκων c. A .. B ἔγνω .. C διαγινώσκων | ὅτι ἔ. δμ. αὐτοῦ .. C om | ἐφθ. ὑμ. c. A .. BC om | καὶ (B add διὰ τοῦτο) εἶπεν -- ἐξ (B ἀπ') αὐτ. c. AB .. C παρήγγειλεν ὑμῖν λέγων μὴ φαγεῖν ἀπ' αὐτ. | πρόσεχε τῷ φυτῷ καὶ c. A .. C πρόσεχον τὸ φυτὸν καὶ, B προσελθὼν καὶ | δόξ. μεγ. πε. αὐτ. (C om πε. αὐτ.) .. B τὴν δόξ. αὐτοῦ | ἐγὼ δὲ -- καὶ (cod. om) ἴδον -- πε. αὐτοῦ c. A .. B Εἶα δὲ ἀκούσασα τοὺς ἀπατηλοὺς λόγους αὐτοῦ προσεῖχον (sic) τὸ φυτὸν καὶ ἴδον τὴν δόξ. αὐτοῦ .. C plane om | εἶπον -- ἀπὸ τ. κ. αὐτοῦ c. A .. B καὶ κατανόησασα (-σας cod.) αὐτῷ (scribe αὐτό) ὅτι ὁρ. ε. τ. ὄφθ. καὶ διανοηθεῖσα (cod. -ηθήσοι) -- ἐκ τοῦ κ. αὐτοῦ .. C φοβήθεῖσα δὲ κἀγὼ λαβεῖν ἀπὸ τ. καρπ. | καὶ (C. um) λέ. μοι c. ABC .. B add ὃ ἐχθρός | δεῦρο (B add καὶ) -- ἀκολ. (B μόνον ἀκ.) μοι c. AB .. C δεῦρο ἀκολουθεῖ μοι καὶ δώσω σοι

<sup>19</sup> Ἦνοιξα δὲ αὐτῷ, καὶ c. A .. B ἤνοιξεν καὶ αὐτός, καὶ, C καὶ ἀνοίξα-σθης μου τὸν παράδεισον | ἔσω ε. τ. παρ. c. AB .. C om | A ἐδιόδευσεν | C ὀλιγ. περιπ. | ἐστρ. κ. λ. μοι c. A .. B στραφεὶς λέγ. μοι, C στραφεὶς ἔφησε πρὸς ἐμέ | μεταμεληθεὶς -- φαγεῖν c. A .. B ἐμετεμελήθην· οὐ (cod. τοῦ) δώσω σ. φ., C μετεμελήθην, καὶ οὐ θέλω σοι δοῦναι φαγεῖν | ταῦτα δὲ (B μοι) εἶπεν -- δελεάσαι καὶ ἀπολέσαι (ita B, A om κ. ἀπολ.) -- ὁμοσόν μοι (B ὁμωσε με: sic) ὅ. δίδεις (AB δίδης) -- σου c. AB .. C ἕως ὁμώσθης μοι δοῦναι καὶ τῷ ἀνδρί σου | εἶπον c. AB .. C ἐλάλησα | ὅτι (B om) οὐ -- ὁμώσω (B ὁμώσε: ὁμώσαι?) -- λέγω σοι c. AB .. C ποῖον ὄρκον ὁμώσω σοι; ὅμως ὡς ἐπίσταμαι εἶπω σοι | καὶ τὸ ξύλον .. C κ. τοῦ ξύλου | ὅτι δώσω .. C ἐπιδώσω | φαγεῖν .. B om | ὅτε δὲ -- τὸν ὄρκον .. C ἅμα δὲ τοῦ λαβεῖν ἀπ' ἐμοῦ τὴν πληροφορίαν | τότε ἦλθεν -- ἐπ' αὐτόν (sic uterque) -- τὸν (A τὸ) ἰὸν -- τῆς ἐπιθ. αὐτοῦ c. AB .. C ἐλθὼν ἐπέθετο τὸν ἰὸν (cod. ἐπαθε τὸν υἱὸν) τῆς κακ. ἐπὶ τὸν καρπὸν, ἣγουν

του, τουτ' ἐστιν τῆς ἐπιθυμίας αὐτοῦ· ἐπιθυμία γάρ ἐστιν κε-  
φαλή πάσης ἀμαρτίας. καὶ ἐκλινὰ τὸν κλάδον ἐπὶ τὴν γῆν καὶ  
ἐλαβον ἀπὸ τοῦ καρποῦ καὶ ἔφαγον. <sup>20</sup> Καὶ ἐν αὐτῇ τῇ ὥρᾳ  
ἠνεώχθησαν οἱ ὀφθαλμοί μου, καὶ ἔγνων ὅτι γυμνὴ ἦμην τῆς δι-  
καιοσύνης, ἥς ἦμην ἐνδεδυμένη. καὶ ἐκλαυσα λέγουσα· τί τοῦτο  
ἐποίησάς μοι, ὅτι ἀπηλλοτριώθην ἐκ τῆς δόξης μου, ἥς ἦμην  
ἐνδεδυμένη; ἐκλαιον δὲ καὶ περὶ τοῦ ὄρκου. ἐκεῖνος δὲ κατηλ-  
θεν ἐκ τοῦ φυτοῦ καὶ ἄφαντος ἐγένετο. ἐγὼ δὲ ἐζήτουν ἐν τῷ  
μέρει μου φύλλα ὅπως καλύψω τὴν αἰσχύνην μου, καὶ οὐχ εὔρον  
ἀπὸ τῶν φυτῶν τοῦ παραδείσου, ἐπειδὴ, ἅμα ἔφαγον, πάντων  
τῶν φυτῶν τοῦ ἐμοῦ μέρους κατέρρεον τὰ φύλλα παρὲξ τοῦ σύ-  
κου μόνου. λαβοῦσα δὲ φύλλα ἐξ αὐτοῦ ἐποίησα ἑμαυτῇ περι-  
ζώματα, καὶ ἐστὶν παρ' αὐτῶν τῶν φυτῶν ἐξ ὧν ἔφαγον. <sup>21</sup> Καὶ  
ἐβόησα φωνῇ μεγάλῃ λέγουσα· Ἀδὰμ Ἀδάμ, ποῦ εἶ; ἀνάστα  
ἐλθε πρὸς με, καὶ δεῖξω σοι μέγα μυστήριον. ὅτε δὲ ἦλθεν ὁ πα-  
τήρ ὑμῶν, εἶπον αὐτῷ λόγους παρανομίας, οἵτινες κατήγαγον  
ἡμᾶς ἀπὸ μεγάλης δόξης. ἅμα γὰρ ἦλθεν, ἥνοιξα τὸ στόμα  
μου καὶ ὁ διάβολος ἐλάλει, καὶ ἡρξάμην νουθετεῖν αὐτὸν λέ-

τὴν ἐπιθυμίαν | κεφαλή . . C ῥίζα καὶ ἀρχή | καὶ ἐκλινὰ -- ἐλαβον . . C καὶ  
κλίνας (sic) τὸν κλ. ἐπὶ τῆς γῆς ἐλαβον

<sup>20</sup> ἠνεώχθ. c. AB . . C ἀνεώχθ. | B μου οἱ ὀφθ. | C κ. εὐρύς ἔγνων |  
ἥς c. AC . . B ἦν | C καὶ κλαύσασα λέγω πρὸς αὐτόν | C om μοι | ὅτι ἀπηλ-  
λοτρ. ἐκ τῆς c. A . . B πλάνε, καὶ ἀπηλλοτριώσας με ἐκ τῆς, C καὶ ἀπηλλο-  
τριώσας με τῆς | C om ἥς ἦμ. ἐνδ. | ἐκλαιον δὲ καὶ c. AB . . C ἐπὶ τοῖς δά-  
κρυσι δὲ δάκρυα ἐκίνουν καὶ | ὄρκου . . C add ὃν ὥμοσα | ἐκεῖνος (C ἀκεῖνος)  
δὲ c. AC . . B ἐκ. δὲ ὡς μόνην ἐδεάσατό με κλαίουσιν καὶ περιθρηνομένην |  
κατηλθεν ἐκ τ. φ. καὶ ἄφ. c. AB . . C κατελθὼν ἀπὸ τ. φ. ἄφ. | ἐγὼ δέ . . C  
add γυμνωθεῖσα | B πᾶσαν τὴν αἰσχ. μου | καὶ οὐχ εὔρ. ἀ. τῶν φυτῶν (ita B,  
A ἀπὸ τὰ φυτά. Vide etiam C) -- κατέρρεον (A κατερρην, si abesset v, scri-  
bendum esset κατέρρει, vide etiam B) -- μόνου (B corrupte -- καὶ ἐκατέρη ἀπαξ  
τὰ φύλα τοῦ σύκου) c. A(B) . . C καὶ οὐχ εὕρισκον· ἀπὸ πάντων γὰρ τῶν φυτῶν  
τοῦ ἐμοῦ μέρους τὰ φύλλα καταρύντα οὐκ ἦν φύλα (corrupte) | λαβοῦσα δὲ --  
ἔφαγον . . B καὶ μόνον τὰ φύλα λαβοῦσα ἐξ αὐτῶν ἐποίησα ἡμάτην (pro ἑμαυτῇ)  
περιζώματα· καὶ ἐστὶν παρὰ τῶν φυτῶν ἐξ οὗ ἔφαγον . . C ἐποίησα δὲ περιζώ-  
ματα (omnino plura exciderunt)

<sup>21</sup> Καὶ ἐβόησα . . C add αὐτῇ τῇ ὥρᾳ | φωνῇ μεγ. (haec C om) λέγουσα . .  
B φωνῇ μεγάλῃ λέγων | B alterum Ἀδάμ om | ἀνάστα . . B δεῦρο | ὁ πατ.  
ὑμῶν (AHC ἡμῶν) . . B αὐτὸς πρὸς με | εἶπον αὐτῷ . . C ἐλάλησα | οἵτινες --  
ἅμα γὰρ ἦλθεν (B τοῦ ἐλθεῖν αὐτόν πρὸς με) . . C om | ἥνοιξα: ab hac inde  
voce cod. B deficit usque sect. 25. Excidit folium. | ἥνοιξα -- ἐλάλει c. A . . O  
ἀνοήτησεν (sic) γὰρ τὸ στ. μου ὁ διαβ. | καὶ ἡρξάμην -- ὡς θεός: ita A et C |

γουσα· δεῦρο, κύριε μου Ἀδάμ, ἐπάκουσόν μου καὶ φάγε ἀπὸ τοῦ καρποῦ τοῦ δένδρου, οὗ εἶπεν ἡμῖν ὁ θεὸς τοῦ μὴ φαγεῖν· ἀπ' αὐτοῦ, καὶ ἔσθι ὡς θεός. καὶ ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· φοβοῦμαι μήποτε ὀργισθῇ μοι ὁ θεός. ἐγὼ δὲ εἶπον αὐτῷ· μὴ φοβοῦ· ἅμα γὰρ φάγης, ἔσθι γινώσκων καλὸν καὶ πονηρόν. καὶ τότε ταχέως πείσασα αὐτόν, ἔφαγεν, καὶ ἠνεώχθησαν αὐτοῦ οἱ ὀφθαλμοί, καὶ ἔγνω καὶ αὐτὸς τὴν γύμνωσιν αὐτοῦ. καὶ λέγει μοι· ὦ γύναι πονηρά, τί κατηργάσω ἐν ἡμῖν; ἀπηλλοτριώσας με ἐκ τῆς δόξης τοῦ θεοῦ. <sup>22</sup> Καὶ αὐτῇ τῇ ὥρᾳ ἤκούσαμεν τοῦ ἀρχαγγέλου Μιχαὴλ σαλπίζοντος ἐν τῇ σάλπιγγι αὐτοῦ, καλῶν τοὺς ἀγγέλους λέγων· τάδε λέγει κύριος· ἔλθατε μετ' ἐμοῦ εἰς τὸν παράδεισον καὶ ἀκούσατε τοῦ ῥήματος ἐν ᾧ κρινῶ τὸν Ἀδάμ. καὶ ὡς ἤκούσαμεν τοῦ ἀρχαγγέλου σαλπίζοντος, εἶπαμεν· ἰδοὺ ὁ θεὸς εἰς τὸν παράδεισον ἔρχεται κριναι ἡμᾶς. ἐφοβήθημεν δὲ καὶ ἐκρύβημεν. καὶ ἀνῆλθεν ὁ θεὸς εἰς τὸν παράδεισον ἐπιβεβηκὼς ἐπὶ ἄρματος Χερουβίμ, καὶ οἱ ἄγγελοι ὕμνουںτες αὐτόν. ἐν ᾧ εἰσῆλθεν ὁ θεὸς εἰς τὸν παράδεισον, ἐξῆνθησαν τὰ φυτὰ τὰ τε τοῦ κλήρου τοῦ Ἀδάμ καὶ τοῦ κλήρου τοῦ ἐμοῦ πάντα καὶ ἐστηρίζοντο, καὶ ὁ θρόνος τοῦ θεοῦ ὅπου ἦν τὸ ξύλον τῆς ζωῆς εὐτρεπίζετο. <sup>23</sup> Καὶ ἐκάλεσεν ὁ θεὸς τὸν Ἀδάμ λέγων· Ἀδάμ, ποῦ ἐκρύβης, νομίζων ὅτι οὐχ εὕρισκω σε; μὴ κρυβήσεται οἶκος τῷ οἰκοδομήσαντι αὐτόν; τότε ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· οὐχί, κύριε, κρυβόμεθα ὡς νομίζοντες ὅτι οὐχ εὕρι-

ὁ πατ. ὑμῶν .. AC ὁ π. ἡμ. | μήποτε .. C μήπως | ἔσθι .. C ἔσει (etiam ante) | καὶ τότε -- ἔφαγεν c. A .. C καὶ πεισθεὶς τοῖς λόγοις μου ἔφαγεν | C κ. εὐθὺς ἀνέωχθ. | καὶ αὐτός: ita C, A om | τί κατηργάσω -- ἐκ τῆς c. A .. C τί ἐποίησά σοι καὶ ἀπηλλοτριώσας με τῆς

<sup>22</sup> C om ἐν τῇ σάλπ. αὐτ. | καλῶν c. A .. C καὶ καλῶν | ἔλθατε -- παράδεισον c. A .. C ἔλθετε -- ἐν τῷ παραδείσῳ | ῥήματος c. C .. A κρίματος | κρινῶ: ita A et C, non κρινῶ | καὶ ὡς ἤκούσαμεν -- ἐκρύβημεν c. A .. C om | καὶ ἀνῆλθεν -- ἐξῆνθησαν c. A .. C καὶ παρουσιάσαντος τοῦ θεοῦ ἐν τῷ παραδείσῳ, ἐπιβεβηκὼς ἐπὶ ἄρματος χερουβικού, προπορευομένων ἔμπροσθεν αὐτοῦ τῶν ἀγγέλων καὶ ὕμνουںτων, ἐξῆνθησαν | τὰ φυτὰ τὰ τε -- εὐτρεπίζ. c. A .. C τὰ φυ. ὅλα τοῦ παραδείσου καὶ τοῦ κλ. τοῦ πατρ. ὑμῶν κ. τ. κλ. τ. ἐμοῦ. καὶ ὁ θρόν. τ. ὧς ἐστηρίζετο ὅπου -- τῆς ζωῆς

<sup>23</sup> ποῦ ἐκρύβ. c. A .. C ποῦ εἶ | νομ. ὁ. οὐχ (cod. οὐχ) εὐ. σε c. A .. C om | μὴ κρυβήσεται (sic) c. A .. C μὴ δύναται κρυβῆναι | τῷ οἰκοδ. c. A .. C ἀπὸ προσώπου τῷ οἰκ. | τότε -- εἶπεν c. A .. C τότε ἀπεκρίθη ὁ πατ. ἡμῶν (ita et A) | οὐχί κύρ. κρυβόμε. (de hac forma cf. Steph. Thes. sub κρύπτω) --

σκέμεθα παρὰ σοῦ, ἀλλὰ φοβοῦμαι, ὅτι γυμνός εἰμι, καὶ αἰδέσθην τὸ κράτος σου, δέσποτα. λέγει αὐτῷ ὁ θεός· τίς σοι ὑπέδειξεν ὅτι γυμνός εἶ, εἰ μὴ ὅτι ἐγκατελείπας τὴν ἐντολήν μου ἣν παρέδωκά σοι τοῦ φυλάξαι αὐτήν; τότε Ἀδὰμ ἐμνήσθη τοῦ λόγου ὃν ἐλάλησα αὐτῷ, ὅτε ἤθελον ἀπατῆσαι αὐτόν, ὅτι ἀκύνδυνόν σε ποιήσω παρὰ τοῦ θεοῦ· στραφεὶς δὲ πρὸς με εἶπέν μοι· τί τοῦτο ἐποίησας; ἐμνήσθη δὲ καὶ γὰρ τοῦ ῥήματος τοῦ ὄψεως, καὶ εἶπον ὅτι ὁ ὄψις ἠπάτησέν με. <sup>24</sup> Λέγει ὁ θεὸς τῷ Ἀδὰμ· ἐπειδὴ παρήκουσας τὴν ἐντολήν μου καὶ ἤκουσας τῆς γυναικὸς σου, ἐπικατάρatos ἡ γῆ ἐν τοῖς ἔργοις σου· ἡνίκα γὰρ ἐργάξῃ αὐτήν, καὶ οὐ δώσει τὴν ἰσχύν αὐτῆς, ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι, καὶ ἐν ὑδρότητι τοῦ προσώπου σου φάγει τὸν ἄρτον σου. ἔσθι δὲ ἐν καμάτοις πολυτρόποις· καμῇ καὶ μὴ ἀναπαύου, θλιβεὶς ἀπὸ πικρίας, καὶ μὴ γεύσῃ γλυκύτητος, θλιβεὶς ἀπὸ καύματος καὶ στενωθεὶς ἀπὸ ψύξεως· καὶ κοπιάσεις πολλὰ καὶ μὴ πλουτήσεις, καὶ παχυνθήσῃ καὶ εἰς τέλος μὴ ὑπάρξεις, καὶ ὧν ἐκυρίευσες θηρίων ἐπαναστήσονται σοι ἐν ἀκαταστασίᾳ, ὅτι τὴν ἐντολήν μου οὐκ ἐφύλαξας. <sup>25</sup> Στραφεὶς δὲ πρὸς με ὁ κύριος λέγει μοι· ἐπειδὴ ἐπήκουσας σὺ τοῦ ὄψεως καὶ παρήκουσας τὴν ἐντολήν μου, ἔσθι ἐν ματαιίοις καὶ ἐν πόνοις ἀφορήτοις· τέξῃ τέκνα ἐν πολλοῖς τρόμοις, καὶ ἐν μιᾷ ὥρᾳ ἔλθῃς καὶ ἀπολέσεις τὴν ζωὴν σου ἐκ τῆς ἀνάγκης σου τῆς μεγάλης καὶ τῶν

οὐχ (cod. οὐκ) εὐρ. π. σ. ε. A .. C οὐκ ἀποκρυβούμεθα (sic) κύριε ὡς νομ. λα-  
θεῖν σε | φοβοῦμαι c. A .. C φοβούμενος | C ὑπέδ. σοι γυμνός εἶναι | εἰ μὴ  
ὅτι -- αὐτήν c. A .. C εἰ μὴ παροργισθῆς (sic) τὴν ἐντ. μου | τότε -- με (cod.  
μοι) c. A .. C τότε μνησθεὶς ὁ Ἀδ. τοῦ -- ἐλάλ. πρὸς αὐτόν, ὅτι ἀκύνδ. σ. π.  
π. θεοῦ (sic, ut A), στραφεὶς λέγει μοι· τί τ. ἐπ. καὶ γὰρ εἶπον ὁ ὄψ. ἠπάτησέν  
μοι (sic)

<sup>24</sup> ἐπικατάρ. ἡ γῆ -- καὶ (sic) οὐ δώσει c. A .. C ἐπικ. ἡ γῆ ἐνεκά σου·  
ἐργάσει δὴ αὐτήν, καὶ οὐ δώ. | ἀνατελεῖ c. A .. C περιπατεῖ: fortasse περι-  
ποιεῖ | φάγει: ita A; C φαγεῖς | καμῇ κ. μ. ἀναπαύου: ita prorsus A .. C om  
| γεύσῃ c. A .. C -σει | C om ὅλ. ἀπὸ καύμ., item καὶ κοπιάσεις usque  
ὑπάρξεις

<sup>25</sup> C om σὺ τοῦ ὄψεως (h. I. A - εως, sect. 23. -εως) κ. παρήκ. | τέξῃ c.  
A .. C τέξης | τρόμοις: ita scribendum videbatur pro τρόποις quod habent AC |  
ἔλθῃς .. C add τοῦ τεκεῖν | Uterque cod ἀπολέσης, sed -λέσεις praestare videbatur. |  
ἐκ τῆς -- μεγάλης c. AC .. B ἐκ (ab hac voce rursus incipit) τ. μεγ. σου ἀνάγκ. |

ὀδυνῶν. ἐξομολογήσει δὲ καὶ εἴπῃς· κύριε κύριε, σῶσόν με, καὶ οὐ μὴ ἐπιστρέψω εἰς τὴν ἀμαρτίαν τῆς σαρκός. καὶ διὰ τοῦτο εἰς τὸν λόγον σου κρινῶ σε, διὰ τὴν ἐχθραν ἣν ἔθετο ὁ ἐχθρὸς ἐν σοί· στραφήσῃ δὲ πάλιν πρὸς τὸν ἄνδρα σου, καὶ αἰτός σου κυριεύσει. <sup>46</sup> Μετὰ δὲ τὸ εἰπεῖν μοι ταῦτα εἶπεν τῷ ὄφει ἐν ὀργῇ μεγάλη λέγων αὐτῷ· ἐπεὶ δὲ ἐποίησας τοῦτο καὶ ἐγένου σκευὸς ἀχάριστον, ἕως ἂν πλανήσῃς τοὺς παρειμένους τῇ καρδίᾳ, ἐπικατάρατος σὺ ἐκ πάντων τῶν κτηνῶν· στερηθήσῃ τῆς τροφῆς σου ἥς ἤσθιες, καὶ χοῦν φάγῃ πάσας τὰς ἡμέρας τῆς ζωῆς σου· ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ πορεύσει καὶ ὑστερηθήσῃ καὶ χειρῶν καὶ ποδῶν σου· οὐκ ἀφεθήσεται σοι ὥτιόν οὕτε πτέρυξ οὔτε ἐν μέλος τῶν ἀπάντων ὧν σὺ ἐδελέασας ἐν τῇ κακίᾳ σου καὶ ἐποίησας αὐτοὺς ἐκβληθῆναι ἐκ τοῦ παραδείσου· καὶ θήσω ἐχθραν ἀνὰ μέσον σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτοῦ· αὐτός σου τηρήσει κεφαλὴν καὶ σὺ αὐτοῦ πτέρναν ἕως

ἐξομολογήσει c. AC .. B -σεις | σαρκός (ita A, sed BC add σου) .. A solus add ἀλλὰ καὶ πάλιν ἐπιστρέψεις | εἰς (B ἐπὶ) τὸν λόγ. σου c. AB .. C ἐκ τῶν λόγων σου | ὁ ἐχθρὸς c. AC .. B ὁ ὕδρος | στραφήσῃ (A -φης, B -φῃ) δ. πάλιν (B om) - - αὐτός (B om) σου (B ου, A σε) κυρ. c. AB .. C om, sed vide post

<sup>46</sup> Μετὰ - - τῷ ὄφει ἐν ὁ. μ. (B corrupto τὸν ὄφιν ὀργῇ) - - Ἐπεὶ δὲ c. A(B) .. C στραφείς δὲ πρὸς τὸν ὄφιν ἐν ὀργ. μεγ. (excidisse videtur εἶπεν) ἐπεὶ δὲ | καὶ ἐγ. σκ. ἀχάρ. c. AB .. C om | ἕως ἂν πλαν. c. A .. BC καὶ ἐπλάνησας | παρειμένους c. AC .. B παρισταμένους | B κατάρατος | σὺ ἐκ c. A .. BC εἰ ἐκ | στερηθήσῃ (ita B, A -ῆς, C -ῆς) τῆς (ita A, B καὶ τῆς, C δὲ καὶ τῆς) | φάγῃ .. C φαγείς (hoc acc.). Ceterum post verba τῆς τροφῆς (B τροφῆς ut videtur) σου codex B textui admixtum habet scholion, quod scriptura passim corrupta sic habet: ἦν δὲ Εὐὰ ἰβ' ἐτῶν ὅτε αὐτὴν ἠπάτησεν ὁ δαίμων καὶ ἐποίησεν αὐτῇ (cod. -τῇ) ἐπιθυμίαν, ὅτι ἡμέρας εἶχεν μελετῶν τὸ σκευὸς αὐτῆς. καὶ νύκταν (sic) καὶ ἡμέραν οὐκ ἐπαύετο (cod. οὐ καὶ παύετο) ζήλῳ φορούμενος κατ' αὐτῶν, ὅτι τὸ πρότερον ἦν αὐτὸς ἐν τῷ παραδείσῳ, καὶ διὰ τοῦτο ἐπτέρνησεν αὐτούς, ὅτι οὐκ ἐδύνατο θεωρεῖν αὐτοὺς ἐν τῷ παραδείσῳ· καὶ διὰ τοῦτο ἐπτέρνησεν αὐτούς, βάλλων (διαβάλλων?) διὰ τῶν ἀγγέλων τὴν προσκύνησιν καὶ τῶν θηρίων τὴν ὀμίλιαν. καὶ διὰ τοῦτο καὶ ὁ ὕδρος εἶπεν τῷ ὄφει ὅτι ἐπικατάρατος εἶ (cod. ἦν) ἐκ πάντων τῶν θηρίων καὶ τῶν κτηνῶν καὶ τῆς δόξης ἥς εἶχεν πρὸ τούτου, καὶ στερηθήσῃ ποδῶν καὶ χειρῶν καὶ τῆς τροφῆς (ut B in textu) ἦν ἐκ τοῦ παραδείσου ἡσθίεις, καὶ γῆν φάγῃ. | καὶ ὑστερήσῃ. (C στερηθήσῃ absque καὶ) καὶ χειρ. (C χειρ. τε) κ. ποδ. σου (C om σου) .. B haec omnia om | οὔτε ἐν (B om) μέλ. τῶν ἀπάντ. (C τούτων, B om) ὧν (C ἀφ' ὧν) σὺ (C om) etc | καὶ σὺ .. C add τηρήσεις | ἕως τῆς .. B om τῆς | τῆς κρίσεως c. AB .. C τῆς ζωῆς σου

τῆς ἡμέρας τῆς κρίσεως. <sup>27</sup> Καὶ ταῦτα εἰπὼν κελεύει τοῖς ἄγγελοις αὐτοῦ ἐκ τοῦ παραδείσου ἐκβληθῆναι ἡμᾶς. ἐλαυνομένων δὲ ἡμῶν καὶ ὀδυρομένων παρεκάλεσεν ὁ πατὴρ ὑμῶν Ἀδὰμ τοὺς ἄγγελους λέγων· ἐάσατέ με μικρὸν ὅπως παρακαλέσω τὸν θεόν, καὶ σπλαγχνισθῇ καὶ ἐλεήσῃ με, ὅτι ἐγὼ μόνος ἥμαρτον. αὐτοὶ δὲ ἔπαυσαν τοῦ ἐλαύνειν αὐτόν· ἐβόησεν δὲ Ἀδὰμ μετὰ κλαυθμοῦ λέγων· συγχώρησόν μοι κύριε ὃ ἐποίησα. τότε λέγει ὁ κύριος τοῖς ἄγγελοις αὐτοῦ· τί ἐπαύσατε ἐλαύνοντες τὸν Ἀδὰμ ἐκ τοῦ παραδείσου; μὴ ἐμὸν ἐστὶν τὸ ἀμάρτημα, ἢ κακῶς ἔκρινα; τότε οἱ ἄγγελοι πεσόντες ἐπὶ τὴν γῆν προσεκύνησαν τῷ κυρίῳ λέγοντες· δίκαιός εἰ, κύριε, καὶ εὐθύτητας κρίνεις. <sup>28</sup> Στραφεῖς δὲ ὁ κύριος πρὸς τὸν Ἀδὰμ εἶπεν· οὐκ ἀφήσω σε ἀπὸ τοῦ νῦν εἶναι ἐν τῷ παραδείσῳ. καὶ ἀποκριθεὶς ὁ Ἀδὰμ εἶπεν· κύριε, θός μοι ἐκ τοῦ φυτοῦ τῆς ζωῆς ἵνα φάγω πρὶν ἢ ἐκβληθῆναί με. τότε ὁ κύριος ἐλάλησεν πρὸς τὸν Ἀδὰμ· οὐ λήψῃ νῦν ἀπ' αὐτοῦ· ὥρισθη γὰρ τοῖς Χερουβὶμ καὶ τῇ φλογίνῃ ῥομφαίᾳ τῇ στρεφομένῃ φυλάττειν αὐτὸ διὰ σέ, ὅπως μὴ γεύσῃ δι' αὐτοῦ καὶ ἀθάνατος ἔσῃ εἰς τὸν αἰῶνα, ἔχῃς δὲ τὸν πόλεμον ὃν ἔθετο ὁ ἐχθρὸς ἐν σοί. ἀλλ' ἐξερχομένου σου ἐκ τοῦ παραδείσου, εἰς φυλάξῃς ἐαυτὸν ἀπὸ παντός κακοῦ ὡς βουλόμενος ἀποθανεῖν, ἀναστάσεως πάλιν γενομένης ἀναστήσω σε, καὶ τότε δοθήσεται σοι ἐκ τοῦ ξύλου τῆς ζωῆς, καὶ ἀθάνατος ἔσῃ εἰς τὸν αἰῶνα.

<sup>27</sup> Καὶ (ita BC, A om) ταῦτα εἶπ. (B add ὁ κύριος) κελεύει (C ἐκέλευσε, B λέγει) | ἐκβληθῆναι: ita AC .. B -θήσεται (sic) | ἐκ τ. παραδ. h. l. c. A .. BC post ἡμᾶς | B om Ἀδὰμ | C καὶ σπλαγχνισθεὶς ἐλεήσῃ | ὅτι (C διότι) ἐγὼ μόν. (C μόν. ἐγ.) ἥμαρτ. (B add αὐτῶ) | αὐτοὶ δὲ ἔπ. τοῦ (ita C, A τὸ) ἐλ. αὐτ. (B ἔπ. ἐλαύνοντες ἡμῶν sic) .. C καὶ παυσάμενοι τοῦ ἐλαύνειν αὐτόν, omisais δὲ Ἀδὰμ | κλαυθμοῦ c. AC .. B θαυρύων | ἐποίησα .. C πεποίηκα | τοῖς ἄγγ. αὐτοῦ (C om αὐτ.) .. B add μετὰ ὀργῆς | τί ἐπαύσατε (B -σασθε) ἐλ. τὸν Ἀδ. (B ἐλ. αὐτοῦς) ἐκ τ. πτ. (B om ἐ. τ. π.) .. C τί οὐκ ἐκβάλλετε αὐτόν | C προσέπεσαν ἐπὶ τ. γῆν τῶ | λέγοντες .. B καὶ εἶπον | εὐθύτητας .. C -τητος

<sup>28</sup> ὁ κύριος c. BC .. A om | B ἀπὸ τοῦ νῦν εἰς τὸν παράδεισον | πρ. ἢ (C πρὸ τοῦ) ἐκβλ. με c. A(C) .. B πρὶν ἐκβληθῶ | ἐλάλησεν πρ. τ. Ἀδὰμ c. A .. B ἐλάλ. αὐτῶ .. C ἔφη | οὐ λή. νῦν (ita B, om A) ἀπ' (B ἐξ) αὐτ. c. AB .. C οὐ γεύσει ἀπὸ τοῦ νῦν ἐξ αὐτοῦ | ὥρισθη γ. τοῖς (B τὰ) Χερ. κ. τῇ (B τήν, sed tum -νη et -φα(φ) φλ. ῥομφ. c. A(B)) .. C προσέταξα δὲ τὰ Χερ. καὶ τῇ φλογίνῃ ῥομφ. | ὅπως .. C ὡς ἵνα | C γεύσει ἀπ' αὐτοῦ | ἐν σοί .. B ἐπὶ σέ | ἐξερχομένου c. AB .. C ἐξελεύοντος | βουλόμενος .. C μέλλων | καὶ τότε (ex C .. AB om) δοθ. σ. ἐκ (C ἀπὸ) | C om κ. ἀνάν. ἔσῃ ἐ. τ. αἰ.

<sup>29</sup> Ταῦτα δὲ εἰπὼν ὁ κύριος ἐκέλευσεν ἐκβληθῆναι ἡμᾶς ἐκ τοῦ παραδείσου. ἔκλαυσεν δὲ ὁ πατήρ ὑμῶν ἔμπροσθεν τῶν ἀγγέλων ἀπέναντι τοῦ παραδείσου, καὶ λέγουσιν οἱ ἄγγελοι αὐτῷ· τί θέλεις ποιήσωμέν σοι, ᾿Αδάμ; ἀποκριθεὶς δὲ ὁ πατήρ ὑμῶν εἶπεν τοῖς ἀγγέλοις· ἰδοὺ ἐκβάλλετε με· δέομαι ὑμῶν, ἄφετέ με ἄραι εὐωδίας ἐκ τοῦ παραδείσου, ἵνα μετὰ τὸ ἐξελθεῖν με ἐνέγκω θυσίαν τῷ θεῷ, ὅπως εἰσακούσεται μου ὁ θεός. καὶ προσελθόντες εἶπον οἱ ἄγγελοι τῷ θεῷ· Ἰαὴλ αἰῶνι βασιλεῦ, κέλευσον δοθῆναι τῷ ᾿Αδάμ θυμιάματα εὐωδίας ἐκ τοῦ παραδείσου. καὶ ἐκέλευσεν ὁ θεὸς ἐλθεῖν τὸν ᾿Αδάμ ἵνα λάβῃ εὐωδίας ἀρώματα ἐκ τοῦ παραδείσου εἰς διατροφήν αὐτοῦ. καὶ ἀφέντες αὐτὸν οἱ ἄγγελοι, ἐπεσύναξεν ἀμφοτέρα γένη, κρόκον καὶ νάρδον καὶ κάλαμον καὶ κινάμωμον καὶ λοιπὰ σπέρματα εἰς διατροφήν αὐτοῦ, καὶ λαβὼν ταῦτα ἐξῆλθεν ἐκ τοῦ παραδείσου. καὶ ἐγενόμεθα ἐπὶ τῆς γῆς.

<sup>30</sup> Νῦν οὖν, τεκνία μου, ἐδήλωσα ὑμῖν τὸν τρόπον ἐν ᾧ ἡπατήθημεν· ὑμεῖς δὲ φυλάξατε ἑαυτοὺς μὴ ἐγκαταλιπεῖν τὸ ἀγαθόν.

<sup>31</sup> Ταῦτα δὲ εἰποῦσα ἐμμέσῳ τῶν υἱῶν αὐτῆς, κοιμωμένου

<sup>29</sup> δέ c. A .. BC om | ἐκέλευσεν .. C προσέταξεν | ἐκβληθῆναι c. BC .. A solus praestitit τοὺς ἀγγέλους αὐτοῦ | B om ἔκλαυσεν usque ἀπέν. τοῦ παραδ. | οἱ ἄγγ. αὐτῷ (B αὐτ. οἱ ἄγγ.) .. C οἱ ἄγγ. πρὸς αὐτόν | B ποιήσωμεν | ὁ πατὴρ ὑμῶν (AC ἡμῶν, ut plerumque) .. B om | εἰπ. τ. ἄγγ. c. AB .. C λέγει αὐτοῖς | ἰδοὺ ἐκβ. με .. C ἐπειδὴ ἐκβάλλετε με | C δέομαι ὑμᾶς | ἄφετε μ. ἀρ. εὐ. (B θυσίαν) ἐκ τοῦ παρ. (B ἐν τῷ -σῳ) sic .. C ἵνα παραχωρήσῃτε με ἀναλαβεῖν εὐωδίας (cod. ἐβωδίας, cuiusmodi passim habet) ἀπὸ τοῦ παραδ. καὶ προσενέγκω θυσίαν τῷ θε. μετὰ τὸ ἐξ. με ἀπὸ τοῦ παραδ. | C ὅπως ἀκούσεται μου, sive ὁ θεός | τῷ θεῷ (B κυρίῳ) Ἰαὴλ αἰ. βασι. c. AB .. C nil nisi τῷ θεῷ | κέλευσον .. C add δέσποτά μου | δοῦ. τῷ ᾿Αδ. θυ. εὐ. (C δοῦ. θυ. εὐωδία τῷ ᾿Αδ.) ε. τ. π. c. AC .. B τὸν ᾿Αδ. λαβεῖν εὐωδίας ε. τ. π. ὅπως ἐνέγκῃ σοι θυσίαν | κ. ἐκεί. ὁ θε. (C om) ἐλθ. (C εἰσελθ.) τὸν ᾿Αδ. (C om) ἵνα λα. (C καὶ λαβεῖν) εὐωδίας ἀρ. (B om, C καὶ ἀρ.) | ἐπεσύναξεν .. C ἔλαβεν δέ (sic) | ἀμφοτέρα .. C om | γένη c. A .. B γενήματα, C εἶδη | κάλαμον .. B γλυκωκάλαμον (sic) | λοιπὰ (C ἕτερα) σπέρματα .. B ἄλλα τινα (cod. ἀλλάτην) | ἐξῆλθ. ἐκ .. C om ἐκ | ἐγεν. ἐπὶ τ. γ. c. AB .. C παραγεγόναμεν ἐν τῇ γῇ

<sup>30</sup> τεκνία c. A .. BC τέκνα | C πῶς ἡπατήσ. | ἐγκαταλ. c. AB .. C παραβαίνειν

<sup>31</sup> Ταῦτα .. ἐμμέσῳ (C μέσον) τ. υἱ. αὐτῆς (C αὐτῶν) .. B ταῦτα εἶπεν ἡ Εὐα (addo ἐμμέσῳ) τῶν τέκνων αὐτῆς, pergens κοιμωμ. δέ |

τοῦ Ἀδὰμ ἐν τῇ νόσῳ αὐτοῦ, ἄλλην δὲ εἶχεν μίαν ἡμέραν τοῦ ἐξελεῖν ἐκ τοῦ σώματος, λέγει τῷ Ἀδὰμ ἡ Εὐα· διὰ τί σὺ ἀποθήσκεις καὶ γὰρ ζῶ; ἢ πόσον χρόνον ἔχω ποιῆσαι μετὰ τὸ ἀποθανεῖν σε; ἀνάγγειλόν μοι. τότε λέγει ὁ Ἀδὰμ τῇ Εὐα· μὴ θῆλε φροντίσαι περὶ πραγμάτων· οὐ γὰρ βραδύνεις ἀπ' ἐμοῦ, ἀλλ' ἴσα ἀποθνήσκουμεν ἀμφοτέροι, καὶ αὐτὴ τεθήσει εἰς τὸν τόπον τὸν ἐμόν. ὅταν δὲ ἀποθάνω, καταλείψετε με, καὶ μηδεὶς μου ἄψηται ἕως οὗ ὁ ἄγγελος κυρίου λαλήσει τι περὶ ἐμοῦ· σὺ γὰρ ἐπιλήσεται μου ὁ θεός, ἀλλὰ ζητήσῃ τὸ ἴδιον σκευὸς ὃ ἐπλασεν. ἀνάστα μᾶλλον εὐξαί τῷ θεῷ ἕως οὗ ἀποδῶ τὸ πνεῦμά μου εἰς τὰς χεῖρας τοῦ δεδωκότος αὐτό· διότι οὐκ οἶδαμεν πῶς ἀπαντήσωμεν τοῦ ποιήσαντος ἡμᾶς, ἢ ὀργισθῇ ἡμῖν ἢ ἐπιστρέψῃ τοῦ ἐλεῆσαι ἡμᾶς. <sup>32</sup> Τότε ἀνέστη Εὐα καὶ ἐξῆλθεν ἔξω, καὶ πεσεῦσα ἐπὶ τὴν γῆν ἔλεγεν· ἡμαρτον, ὁ θεός, ἡμαρτον, ὁ πατήρ τῶν πάντων, ἡμαρτον σοί, ἡμαρτον εἰς τοὺς ἐκλεκτούς σου ἀγγέλους, ἡμαρτον εἰς τὰ Χερουβίμ, ἡμαρτον εἰς τὸν ἀσάλευ-

ἐν τ. ν. αὐτοῦ .. C ἐκ τῆς συνεχούσης αὐτὸν ἀρρωστίας | ἄλλην δ. εἶχ. μὲ. ἡμ. (B μὲ. ἡμ. εἶχ.) τοῦ (ita B, A om) ἐξελεῖν. ἐ. τ. σ. c. AB .. C μετὰ ἡμέραν μίαν ὀφειλόντος αὐτοῦ ἀποθνήσκειν | τῷ Ἀδὰμ c. A .. B αὐτῷ, C πρὸς αὐτόν | διὰ τί .. C πῶς | σὺ (ita B, A om) ἀποθνήσκεις: A -σκης, item ut videtur BC | ἢ πόσον .. ποιῆσαι (B ζῆσαι) μ. τὸ ἀπ. σε (B μ. τὸν θάνατόν σου) .. C ἢ πόσους χρόνους ἕλω ζῆσαι | ἀνάγγ. μοι c. BC, A om | τότε (C καί, B om) ὁ (B om) Ἀδ. τῇ Εὐ. (C πρὸς αὐτήν) | Μὴ θέλε (B θέλησης) φροντίσαι (A -τίσαι) .. C μὴ φροντίζεσαι (sic) | περὶ πραγμ. c. A .. B διὰ πολλῶν πραγμάτων, C περὶ τούτου | οὐ γὰρ -- ἐμοῦ c. A .. BC om | ἀλλ' ἴσα (B ὅμοι) ἀπ. ἀμφ. .. C ἅμα δὲ καὶ ἀμφ. ὀφειλομένη ἀποθνήσκειν | τεθήσει: ita ABC | ὅταν (C ὅτε) δέ c. BC .. A καὶ ὅτε | καταλείψετε (B -λήψ., C -λίψατε) c. BC .. A καλύψετε | B om κ. μηδ. μ. ἄψηται | ὁ ἄγγ. κυρ. (ita C, A om) λαλ. τι (C τι λαλ.) πε. ἐμ. c. AC .. B λαλήσῃ τι πε. ἐμ. | ἐπιλήσεται .. B ἐπιλήσεται | σκ. ὃ ἐπλ. c. AB .. C πλάσμα. Praeterea B add ἤκουσα γὰρ ἐγὼ τοῦ κυρίου λέγοντος ὅτι τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω. | ἀνάστα μ. εὐξ. τ. ν. c. A .. B ἀλλὰ ἀναστὰς (sic) μόνον εὐξ. τ. ν., C καὶ ἀνάστα μᾶλλον κ. εὐξον (sic) πρὸς τὸν θεόν | ἀποδῶ c. A .. BC -δώσω | B om μου | τοῦ δεδ. αὐτό c. A .. B τοῦ δεσπότου μου τοῦ δεδ. μοι αὐτό, C αὐτοῦ τοῦ δεδ. μοι τοῦτο | πῶς ἀπαντήσωμ. c. AC .. B (πῶς?) ἀπαντήσαι | τοῦ ποιήσ. ἡμᾶς: ita A et B, hinc quamvis insolens servandum videbatur .. C τούτῳ | ἢ ὀργ. -- τοῦ (ex B, A om) ἐλ. ἡμᾶς .. C ἢ ὀργίζεται ἡμῖν ἢ σπλαγχνίζεται καὶ μέλλοι (sic) ἐλεῆσαι ἡμᾶς καὶ δέξασθαι ἡμᾶς

<sup>33</sup> C Καὶ ἀνέστη Εὐ. ἐξῆλθ. ἔξω | ἡμαρτ. ὁ θε. ἡμ. (B add σοι) -- ἀπάντων (A πάντ.) ἡμ. σοι, ἡμ. εἰς etc. (B σοι καὶ τοῖς ἐκλεκτοῖς σ. ἀγγέλοις) c. AB .. C ἡμ. ὃ θεός, ἡμ. ὃ θεός τῶν πάντ. ἡμ. σοι, ἡμ. ἐς τοὺς ἐκλεκτούς ἀγγέλους | ἡμ. ε. τ. Σερραφ. c. B .. A om | ἀσάλευτον .. C φοβερόν καὶ ἀσάλ. |

τόν σου θρόνον, ἡμαρτον κύριε, ἡμαρτον πολλά, ἡμαρτον ἐναντίον σου, καὶ πᾶσα ἁμαρτία δι' ἐμοῦ γέγονεν ἐν τῇ κτίσει. ἔτι δὲ εὐχομένης τῆς Εὐᾶ ἐπὶ τὰ γόνατα αὐτῆς οὕσης, ἰδοὺ ἦλθεν πρὸς αὐτὴν ὁ ἄγγελος τῆς ἀνθρωπότητος καὶ ἀνέστησεν αὐτὴν λέγων· ἀνάστα Εὐᾶ ἐκ τῆς μετανοίας σου· ἰδοὺ γὰρ ὁ Ἀδάμ ὁ ἀνὴρ σου ἐξῆλθεν ἐκ τοῦ σώματος αὐτοῦ, ἀνάστα καὶ ἴδε τὸ πνεῦμα αὐτοῦ ἀναφερόμενον εἰς τὸν πονήσαντα αὐτὸ τοῦ ἀπαντῆσαι αὐτῷ.

<sup>33</sup> Ἀναστᾶσα δὲ Εὐᾶ ἐπέβαλεν τὴν χεῖρα αὐτῆς ἐπὶ τὸ πρόσωπον αὐτῆς, καὶ λέγει αὐτῇ ὁ ἄγγελος· ἄρον σεαυτὴν ἀπὸ τῶν γηϊνῶν. Εὐᾶ δὲ ἤτένισεν εἰς τὸν οὐρανόν, καὶ ἶδεν ἄρμα φωτὸς ἐρχόμενον ὑπὸ τεσσάρων αἰετῶν λαμπρῶν, ὃ εὐκ ἦν δυνατόν τινα γεννηθέντα ἀπὸ κοιλίας εἰπεῖν τὴν δόξαν αὐτῶν οὔτε ἰδεῖν τὸ πρόσωπον αὐτῶν, καὶ ἀγγέλους προάγοντας τὸ ἄρμα. ὅτε ἦλθον ἐπὶ τὸν τόπον ὅπου ἔκειτο ὁ πατὴρ ὑμῶν Ἀδάμ, ἔστη τὸ ἄρμα καὶ τὰ Σεραφίμ ἀνὰ μέσον τοῦ πατρὸς καὶ τοῦ ἄρματος. Ἰδὼν δὲ ἐγὼ θυμιατήρια χρυσᾶ καὶ τρεῖς φιάλας, καὶ ἰδοὺ πάντες οἱ ἄγγελοι μετὰ λίβανον καὶ τὰ θυμιατήρια καὶ τὰς φιάλας ἦλθον ἐπὶ τὸ θυσιαστήριον καὶ ἐνεφύσουν αὐτά, καὶ ἡ ἀτμίς τοῦ θυμιάματος ἐκάλυψεν τὰ στερεώματα. καὶ προσέειπεν οἱ ἄγγελοι καὶ προσεκύνησαν τῷ θεῷ, βεῶντες καὶ λέγοντες· Ἰαὴλ ἅγιε, συγχώρησον, ὅτι εἰκὼν σου ἐστὶν καὶ ποίημα τῶν χειρῶν σου τῶν ἁγίων.

ἡμαρτ. κύρ. ημ. πολλά c. AB .. C om | ἡμ. (B om) ἐναντ. σου | δι' ἐμοῦ c. BC .. A δι' ἐμέ | ἐν (C om) τῇ (B πάση τῇ) κτ. | ἔτι -- οὔσης (A οὔσα) ἰδοὺ .. C καὶ οὕτως εὐχ. τῆς Εὐᾶς | ὁ (BC om) ἄγγ. (B add κυρίου) τῆς ἀνθρ. | μεταν. σου .. B add καὶ τῆς εὐχῆς σου | ὁ Ἀδὰμ .. C om ὁ | εἰς (B πρὸς) τὸν ποι. α. τοῦ ἀπ. αὐτῷ (B αὐτόν) .. C om τοῦ ἀπ. αὐτ.

<sup>33</sup> Ἀναστᾶσα -- πρόσωπ. αὐτῆς (A αὐτοῦ) -- σεαυτὴν (A καὶ αὐτήν, B σεαυτὴν) ἀ. τῶν γη. (B ἀπὸ τῆς [γῆς]: ab hac inde voces is codex deficit) .. C καὶ ἀναστ. ἡ Εὐ. ἀπέβαλ. (corrigere ἐπ-) τὴν χεῖρα αὐτῆς, omisissis reliquis | Εὐᾶ δὲ ἦτ. ε. τ. ο. καὶ ἶδεν c. A .. C καὶ ἀτενίσασα ε. τ. ο. ἶδεν | ὅ c. A .. C ἃ | τινα γενν. ἀ. κ. εἰπ. c. C .. A γεννηθῆναι ἀ. κ. ἡ εἰπ. | οὔτε c. A .. C ἡ? | προάγοντας c. C .. A προσάγ. | ὅτε ἦλθον -- καὶ τοῦ ἄρματος c. A .. C om | ἰδὼν δὲ ἐγὼ c. A .. C καὶ ἶδον | ἰδοὺ .. C om | C μετὰ θυμιατήρ. καὶ λίβανον, omisissis κ. τ. φιάλ. | ἦλθον .. C add ἐν σπουδῇ | καὶ ἐνεφύσουν (C ἐφύσουν): ante haec A isque solus habet καὶ ἔλαβον εἰς θάλασσαν, fortasse κ. ἔβαλον εἰς ἐσχάρας corrigenda | C om καὶ προσεκύνησαν | τῶν ἁγίων c. C .. A om

<sup>34</sup> Καὶ αὐτίς ἴδον ἐγὼ Εὐὰ δύο μεγάλα καὶ φοβερά μυστή-  
ρια ἐστῶτα ἐνώπιον τοῦ θεοῦ. καὶ ἔκλαυσα ἐκ τοῦ φόβου, καὶ  
ἐβόησα πρὸς τὸν υἱόν μου Σήθ λέγουσα· ἀνάστα Σήθ ἐκ τοῦ  
σώματος τοῦ πατρὸς σου Ἀδάμ καὶ ἐλθέ ἔως ἐμοῦ, ὅπως ἴδῃς ἃ  
οὐκ εἶδεν ὀφθαλμός ποτε τινός, καὶ δέονται ὑπὲρ τοῦ πατρὸς σου  
Ἀδάμ.

<sup>35</sup> Τότε ἀνέστη Σήθ καὶ ἦλθεν πρὸς τὴν μητέρα αὐτοῦ, καὶ  
λέγει αὐτῇ· τί σοί ἐστιν; καὶ διὰ τί κλαίεις; λέγει αὐτῷ· ἀνά-  
βλεψον τοῖς ὀφθαλμοῖς σου καὶ ἴδε τὰ ἐπτά στερεώματα ἀνεωγ-  
μένα, καὶ ἴδε τοῖς ὀφθαλμοῖς σου πῶς κεῖται τὸ σῶμα τοῦ πα-  
τρὸς σου ἐπὶ πρόσωπον, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ  
εὐχόμενοι ὑπὲρ αὐτοῦ καὶ λέγοντες· συγχώρησον αὐτῷ, ὁ πατήρ  
τῶν ὅλων, ὅτι εἰκὼν σου ἐστίν. ἄραγε, τέκνον μου Σήθ, τί  
ἐσται τοῦτο; πότε δὲ παραδοθήσεται εἰς τὰς χεῖρας τοῦ ἀρχαίου  
πατρὸς καὶ θεοῦ ἡμῶν; τίνες δὲ εἰσιν οἱ δύο αἰθίορες οἱ παριστά-  
μενοι ἐπὶ τὴν προσευχὴν τοῦ πατρὸς σου; <sup>36</sup> Λέγει δὲ Σήθ τῇ  
μητρὶ αὐτοῦ· οὗτοί εἰσιν ὁ ἥλιος καὶ ἡ σελήνη, καὶ αὐτοὶ προσ-  
πίπτοντες καὶ προσευχόμενοι ὑπὲρ τοῦ πατρὸς μου Ἀδάμ. λέγει  
αὐτῷ ἡ Εὐὰ· καὶ πεῦ ἐστὶν τὸ φῶς αὐτῶν, καὶ διὰ τί γεγόνα-  
σιν μελανοσιδεῖς; καὶ λέγει αὐτῇ Σήθ· οὐ δύνανται φαίνειν ἐνώ-  
πιον τοῦ φωτὸς τῶν ὅλων, καὶ τούτου χάριν ἐκρύβη τὸ φῶς ἀπ'  
αὐτῶν.

<sup>34</sup> Καὶ αὐτίς etc c. A . . C ἐγὼ δὲ ἡ Εὐὰ ἴδον δύο μυστ. μεγ. κ. φοβ. |  
καὶ ἔκλαυσα etc c. A . . C καὶ κλαύσασα ἐκ τ. φ. ἐβ. -- μου τὸν Σήθ etc | ἔως  
ἐμοῦ c. A . . C πρὸς με | ὅπως ἴδῃς -- τινός c. A . . C καὶ θεάσει ἃ οὐκ ἴδεν  
ὀφθαλμός τινός : καὶ δέονται -- σου Ἀδάμ : ita A, C om

<sup>35</sup> Τί σοι etc c. A . . C Τί κλαίεις; καὶ λέγει αὐτῷ· ἀνάβλ. καὶ ἴδε τοῖς ὀφθ.  
σ. πῶς κεῖται τὸ σῶμ. τοῦ πα. σου ἐπὶ πρόσωπ. καὶ πάντες οἱ ἅγγ. εὐχονται ὑπ'  
(corrigo ὑπὲρ) αὐτοῦ etc | συγχ. αὐτῷ : ita C, A συγχ. αὐτόν | ἄραγε : ita C,  
A ἄρα | τί ἐσται -- καὶ θεοῦ ἡμῶν cum C . . A om | τίνες δὲ εἰσιν etc cum  
C . . A οἱ δύο -- τοῦ πατρ. σου τίνες εἰσιν

<sup>36</sup> λέγει δὲ cum A . . C καὶ λέγ. ὁ | καὶ διὰ τί γεγ. μελ. cum A . . C om  
| καὶ λέγ. α. Σήθ cum A . . C λέγ. αὐτῇ | Οὐ δύνανται (B δύναται) -- ὅλων . .  
A praeim οὐκ ἀπέστη τὸ φῶς αὐτῶν. ἀλλ', post ὅλων vero pergīt sic : τοῦ πατρὸς  
καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώ-  
νων ὁμήν, quibus verbis ipso libellus abruptum in modum finitur. In his igitur  
quae sequuntur solum codicem C hunc secuti sumus, nisi quod extrema etiam e  
cod. D exscripta habuimus, quae cum C cod. magis quam cum A convenire in  
promptu est. | ἀπ' αὐτῶν : cod. ἐπ' αὐτόν

<sup>37</sup> Λέγοντος δὲ τοῦ Σήθ πρὸς τὴν μητέρα αὐτοῦ ἐσάλπισαν οἱ ἄγγελοι ἐπ' ὄψεσι κείμενοι, καὶ ἐβόησαν φωνὴν φοβεράν λέγοντες· εὐλογημένη ἡ δόξα κυρίου ἐπὶ τῶν ποιημάτων αὐτοῦ· ἠλέησεν τὸ πλάσμα τῶν χειρῶν αὐτοῦ Ἀδὰμ. ὅταν διεφώνησαν ταῦτα οἱ ἄγγελοι, ἦλθεν εἰς ἐκ τῶν Σεραφίμ ἑξαπτερύγων καὶ ἤρπασεν τὸν Ἀδὰμ εἰς τὴν ἀχέρουσαν λίμνην καὶ ἀπέπλυνεν αὐτὸν ἐνώπιον τοῦ θεοῦ. ἐποίησεν δὲ ὥρας τρεῖς κείμενος, καὶ οὕτως ἀπλώσας τὰς χεῖρας αὐτοῦ ὁ τῶν ὄλων δεσπότης καθήμενος ἐπὶ τοῦ ἁγίου θρόνου αὐτοῦ ἦρεν τὸν Ἀδὰμ καὶ παρῆδωκεν αὐτὸν τῷ ἀρχαγγέλῳ Μιχαήλ, λέγων αὐτῷ· ἄρῃ αὐτὸν εἰς τὸν παράδεισον ἕως τρίτου οὐρανοῦ, καὶ ἄφες ἀκαχεῖσε ἕως τῆς ἡμέρας ἐκείνης τῆς μεγάλης καὶ φοβερᾶς, ἣν μέλλω οἰκονομῆσαι εἰς τὸν κόσμον. καὶ λαβὼν αὐτὸν Μιχαήλ ὁ ἀρχάγγελος τὸν Ἀδὰμ ἀπῆγεν καὶ κατήλειπεν αὐτόν, καθὼς εἶπεν αὐτῷ ὁ θεὸς ἐπὶ τῇ συγχωρήσει τοῦ Ἀδὰμ.

<sup>38</sup> Μετὰ οὖν ταῦτα πάντα ἐδεήθη ὁ ἀρχάγγελος περὶ τῆς κηδείας τοῦ λειψάνου· καὶ προσέταξεν ὁ θεὸς ἵνα συνελθῶσιν πάντες οἱ ἄγγελοι ἐνώπιον αὐτοῦ, ἕκαστος κατὰ τάξιν αὐτοῦ. καὶ συνήχθησαν ἅπαντες οἱ ἄγγελοι, οἱ μὲν ἔχοντες θυμιατήρια, οἱ δὲ σάλπιγγας· καὶ κύριος στρατιῶν ἐπέβη, οἱ δὲ ἄνεμοι ἤλκον αὐτόν, καὶ Ξερουβὶμ ὑπερέχοντα τοῖς ἀνέμοις καὶ ἄγγελοι οἱ τοῦ οὐρανοῦ προηγούντο αὐτῷ· καὶ ἐλθόντες ὅπου ἦν τὸ σῶμα τοῦ Ἀδὰμ, ἔλαβον αὐτό. καὶ ἦλθον εἰς τὸν παράδεισον, καὶ ἐκινήθησαν πάντα τὰ φυτὰ τοῦ παραδείσου, ὡς πάντας ἀπὸ τοῦ Ἀδὰμ γεγεννημένους ἀπὸ τῆς εὐωδίας νυστάζει, χωρὶς τοῦ Σήθ, διὰ τὸ γεννηθῆναι αὐτὸν καθ' ὅρον τοῦ θεοῦ.

<sup>37</sup> αὐτοῦ· ἠλέησεν: cod. αὐτοῦ· οὐ ἠλ. | εἰς: non est in codice | ἀχέρουσαν; ita coniecimus scribendum esse pro γερούσιας, quod in codice esse dicitur. Poterat etiam scribi ἀχερουσιᾶδα. Illud vero similiter in apocalypsi Pauli legitur, ubi sect. 22. est: ὅταν δὲ μετανοήσῃ καὶ μετασταθῇ τοῦ βίου, παραδίδεται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν εἰς τὴν ἀχέρουσαν λίμνην etc. | ὥρας: ita cod. a secunda manu habet pro ἡμέρας, quod est a prima. | οὕτως: cod. οὗτος | ἄφες ἀκαχεῖσε: cod. ἀφελς καχῆσαι | ἣν μέλλω οἰκονομῆσαι: cod. κύριος (in ipso cod. scriptum videtur κς, idque ex ἣν ortum) μέλλω ποιῆσω οἰκονομ. | κατήλειπεν: ita cod. (-λειπεν)

<sup>38</sup> κηδείας: ita coniecimus pro καρδίας, quod codicem habere relatum est | οἱ μὲν: in cod. μὲν deest | σάλπιγγας: in cod. -γγες | στρατιῶν ἐπέβη: ita scripsimus pro στρατειῶν ἐπαίβειν | οἱ δὲ: cod. καὶ δὲ | ὑπερέχοντα: cod. ὑπέχοντα

<sup>39</sup> Ἐκεῖτο οὖν τὸ σῶμα τοῦ Ἀδὰμ ἐπὶ τὴν γῆν ἐν τῷ παραδείσῳ, καὶ ἔλυπεῖτο ὁ Σὴθ σφέδρα ἐπ' αὐτῷ. καὶ λέγει κύριος ὁ θεός· Ἀδὰμ, τί τοῦτο ἐποίησας; εἰ ἐφύλαξας τὴν ἐντολήν μου, οὐκ ἂν ἔχαιρον εἰ καταγόντες σε εἰς τὸν τόπον τοῦτον. πλὴν εὖν λέγω σοι ὅτι τὴν χαρὰν αὐτῶν ἐπιστρέψω εἰς λύπην, τὴν δὲ σοῦ λύπην ἐπιστρέψω εἰς χαρὰν, καὶ ἐπιστρέψας καθίσω σε εἰς τὴν ἀρχὴν σου ἐπὶ τὸν θρόνον τοῦ ἀπατήσαντός σε· ἐκεῖνος δὲ βληθήσεται εἰς τὸν τόπον τοῦτον, ὅπως ἢ καθήμενος ἐπάνω αὐτοῦ. τότε κατακριθήσεται αὐτός καὶ οἱ ἀκούσαντες αὐτοῦ, καὶ πολλὰ λυπηθήσονται καὶ κλαύσουσιν ὁρῶντές σε καθήμενον ἐπὶ τοῦ τιμίου αὐτοῦ θρόνου.

<sup>40</sup> Καὶ τότε ἐλάλησεν τῷ ἀρχαγγέλῳ Μιχαήλ· ἄπελθε εἰς τὸν παράδεισον ἐν τῷ τρίτῳ οὐρανῷ καὶ ἐνεγκέ μοι σινδόνας τρεῖς βυσσίνας καὶ συρικὰς. καὶ εἶπεν ὁ θεός τῷ Μιχαήλ, τῷ Γαβριήλ, τῷ Οὐριήλ καὶ Ῥαφαήλ· σκεπάσατε μετὰ τῶν σινδόνων τὸ σῶμα τοῦ Ἀδὰμ, καὶ ἐνεγκόντες ἔλαιον τοῦ ἐλαίου τῆς εὐωδίας ἐκχέετε ἐπ' αὐτόν. καὶ οὕτως ποιήσαντες ἐκήδευσαν τὸ σῶμα αὐτοῦ. ἐλάλησεν δὲ κύριος· ἐνεχθήτω καὶ τὸ σῶμα τοῦ Ἀβελ καὶ ἐνέγκαντες σινδόνας ἐτέρας ἐκήδευσαν καὶ αὐτόν, ἐπειδὴ ἀκήδευτον ἦν ἀφ' ἧς ἡμέρας ἐφόνευσεν Κάϊν ὁ ἀδελφός αὐτοῦ. πολλὰ γὰρ φροντίσας ὁ πονηρὸς Κάϊν κρύψαι, οὐκ ἠδυνήθη· οὐκ ἔδέχετο γὰρ τοῦτο ἡ γῆ λέγουσα· οὐ δέχομαι ἐταῖρον σῶμα. ἕως οὗ τὸ ἐπ' ἐμὲ χῶμα ἀρθὲν καὶ πλασθὲν ἔλθῃ πρὸς ἐμέ. ἄγγελοι δὲ τότε ἀναλαβόμενοι αὐτὸ ἔθεντο ἐπὶ τῇ πέτρᾳ, ἕως οὗ ἀπέθανεν ὁ πατήρ αὐτοῦ, καὶ ἀμφοτέροι ἐτάφησαν κατὰ πρόσταξιν θεοῦ εἰς τὰ μέρη τοῦ παραδείσου, εἰς τὸν τόπον ἐν ᾧ εὗρεν τὸν χοῦν ὁ θεός. καὶ ἀπέστειλεν ὁ θεός ἐπὶ τὰ ἀγγέλους εἰς παραδείσον, καὶ ἤγαγον εὐωδίας πολλὰς καὶ ἐτίθουν αὐτάς ἐν τῇ γῇ.

<sup>39</sup> Per has ultimas libelli sectiones plura confusa et interpolata esse videntur. Ad quae corrigenda codicem D aliquando facturum esse sperare licet. Nunc quidem quae in codice C inventa sunt, quamvis vitiosa edenda duximus. ἐπὶ τ. γῆν ἐν τῷ παραδείσῳ: sic | ὅπως ἢ καθήμενος: codex ὅποσοι καθήμενον. Dubitabam utrum ἢς an ἢ darem.

<sup>40</sup> ἔλαιον τοῦ ἐλαίου: cod. ἔλ. καὶ τοῦ ἐλ. | δὲ post ἐλάλησεν: cod. om | ἐνεχθήτω: cod. -χῆντε | πολλὰ γὰρ φροντίσας: cod. πολλὰ γράφων τίσας | οὐκ ἠδυνήθη: cod. οὐκουν ἠδυνήθη | γὰρ post ἔδέχετο: cod. om | ἐταῖρον: sic cod., non ἑτερον

καὶ οὕτως ἔλαβον τὰ δύο σώματα καὶ ἔθαψαν αὐτὰ εἰς τὸν τόπον ὃν ὥρυξαν καὶ οἰκοδόμησαν.

<sup>41</sup> Ἐκάλεσεν δὲ ὁ θεὸς τὸν Ἀδὰμ καὶ εἶπεν· Ἀδὰμ· Ἀδὰμ· καὶ ἀποκριθὲν τὸ σῶμα ἐκ τῆς γῆς εἶπεν· ἰδοὺ ἐγώ, κύριε. καὶ λέγει αὐτῷ ὁ κύριος· εἰπὼν σοι ὅτι γῆ, καὶ εἰς γῆν ἀπελεύσει. πάλιν τὴν ἀνάστασιν ἐπαγγέλλομαί σοι· ἀναστήσω σε ἐν τῇ ἐσχάτῃ ἡμέρᾳ ἐν τῇ ἀναστάσει μετὰ παντός ἀνθρώπου τοῦ ἐκ τοῦ σπέρματός σου.

<sup>42</sup> Μετὰ δὲ τὰ ῥήματα ταῦτα ἐποίησεν ὁ θεὸς σφραγῖδα τρίγωνον καὶ ἐσφράγισεν τὸ μνημεῖον, ἵνα μηδεὶς τι ποιήσῃ αὐτῷ ἐν ταῖς ἑξ ἡμέραις, ἕως οὗ ἀποστράφῃ ἡ πλευρὰ αὐτοῦ πρὸς αὐτόν. παραθέντος δὲ τοῦ φιλανθρώπου θεοῦ καὶ τῶν ἁγίων ἀγγέλων εἰς τὸν τόπον αὐτοῦ μετὰ τὰς ἑξ ἡμέρας ἐτελεύτησεν καὶ ἡ Εὐα. ζώτης δὲ αὐτῆς ἐκλαυσε περὶ τῆς κοιμήσεως αὐτῆς διὰ τὸ μὴ γινώσκειν τοῦ μέλλει τεθῆναι τὸ σῶμα αὐτῆς. παρόντος γὰρ τοῦ κυρίου ἐν τῷ παραδείσῳ ὅτε ἐκήδευσαν τὸν Ἀδὰμ, ἐκίματο καὶ αὐτὴ καὶ οἱ παῖδες αὐτῆς πλην τοῦ Σήθ, ὡς ἔφην. παρεκάλεσεν δὲ ἡ Εὐα ἐν τῇ ὥρᾳ τῆς τελευτῆς αὐτῆς ὡς ἵνα ταφῇ ὅπου ἦν ὁ Ἀδὰμ ὁ ἀνὴρ αὐτῆς, λέγουσα οὕτως· δέσποτά μου, κύριε καὶ θεὲ πάσης ἀρετῆς, μὴ ἀπαλλοτριώσῃς με τὴν δούλην σου ἀπὸ τοῦ σώματος Ἀδὰμ· ἀπὸ γὰρ τῶν μελῶν αὐτοῦ ἐποίησάς με· ἀλλὰ ἀξιῶσόν με, κάμει τὴν ἀναξίαν καὶ ὁμαρτωλὸν, ἐπὶ τὸ σῶμα αὐτοῦ συνταφῆναι. καθὼς καὶ μετ' αὐτοῦ συνήμην ἐν τῷ παραδείσῳ καὶ μετὰ τὴν παράβασιν ἀχώριστος, οὕτως καὶ σὺδεὶς μὴ χωρίσῃ ἡμᾶς. μετὰ οὖν τὸ εὐξασθαι ἀναβλέψασα εἰς τὸν οὐρανὸν ἀνέστη, τὸ στήθος αὐτῆς τύπτουσα καὶ λέγουσα· θεὲ τῶν ἀπάντων, δέξαι τὸ πνεῦμά μου. καὶ εὐθέως παρεδωκε τῷ θεῷ τὸ πνεῦμα αὐτῆς.

οἰκοδόμησαν· ita codex

<sup>41</sup> ἐπαγγέλλομαι· cod. ἀπαγγ.

<sup>42</sup> τὰ ῥήματα· cod om xδ | ἵνα μηδεὶς τι ποιήσῃ· cod. ἦν ὁ μηδεὶς τῇ πηγήσοι | ἀποστράφῃ· cod. ἀπεστράφοι | παραθέντος ita codex | μετὰ τὰς etc· cod μετὰ τῶν ἑξ ἡμερῶν | περὶ τῆς· cod. παρὰ τῆς | ἐκήδευσαν· cod. -σεν | ὡς ἔφην· in cod. esse relatum mihi est· ὡς ἔφηνεν εἰπεῖν | ὡς ἵνα· ita cod. | πάσης ἀρετῆς· sic in cod. | ἀπὸ τοῦ σώματος· cod. habere dicitur εἰσώματος | ἀχώριστος· sic, non -ιστως | ἀνέστη· cod. ἀνέστησε

<sup>43</sup> Τελευτησάση δὲ παρεγένετο ὁ ἀρχάγγελος Μιχαήλ, καὶ ἐλθόντων τριῶν ἀγγέλων ἔλαβον τὸ σῶμα αὐτῆς καὶ ἔθαψαν αὐτὸ ὅπου ἦν τὸ σῶμα τοῦ Ἄβελ. καὶ εἶπεν ὁ ἀρχάγγελος Μιχαήλ πρὸς τὸν Σήθ· οὕτως κήδευσον πάντα ἄνθρωπον ἀποθνήσκοντα ἕως ἡμέραν τῆς ἀναστάσεως. μετὰ δὲ τὸ δοῦναι τοῦτον τὸν νόμον εἶπεν πρὸς αὐτόν· παρ' ἑξ ἡμέρας μὴ πενθήσητε. τῇ δὲ ἐβδόμῃ ἡμέρᾳ κατάπαυσον καὶ εὐφρανέσθαι ἐπ' αὐτῇ, ὅτι ἐν αὐτῇ ὁ θεὸς καὶ ἡμεῖς οἱ ἄγγελοι εὐφραινόμεθα ἐν τῇ μεταστάσει ἀπὸ γῆς δικαίᾳ ψυχῇ. ταῦτα εἰπὼν ὁ ἀρχάγγελος Μιχαήλ ἀνῆλθεν εἰς τὸν οὐρανόν, δοξάζων καὶ λέγων τὸ ἀλληλούϊα, ἅγιος ἅγιος ἅγιος κύριος, εἰς δόξαν θεοῦ πατρός, ὅτι αὐτῷ πρέπει δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ καὶ ζωοποιῷ αὐτοῦ πνεύματι νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

<sup>43</sup> καὶ εἶπεν ὁ ἀρχ. -- Σήθ: ita C; D καὶ μετὰ ταῦτα ἐλάλησεν Μιχαήλ τῷ Σήθ λέγων. Ab hoc enim inde loco notavi codicis D scripturam, quam quidem codici C praestare ex brevi hac textus parte satis apparet. | πάντα ἄνθρ. ἀποθνήσκοντα: ita D; C πάν ἄνθρ. ἀποθνήσκον | ἕως ἡμέραν τῆς: ita D; C om ἡμέραν | μετὰ δὲ -- (τοῦτον τὸν pro αὐτὸν reposuimus) -- παρ' ἑξ ἡμέρας (ita scribendum duximus; ex ipso codice ἡμερῶν descripsimus) μὴ πενθήσητε: ita D; C vero post τῆς ἀναστάσεως nil addit nisi καὶ ἕως ἡμερῶν ε' (ita enim, non ῥ' legendum videtur) μὴ πενθήσητε. Idem codex in seqq. omittit quae deesse nequeunt. | τῇ δὲ -- ἐπ' αὐτῇ: ita D; C male om | ἡμεῖς οἱ ἄγγ. cum C; D οἱ ἄγγ. ἡμεῖς | ἐν τῇ μεταστάσει -- ψυχῇ cum C; D μετὰ τῆς δικαίας ψυχῆς τῆς μεταστάσεως ἀπὸ τῆς γῆς | ταῦτα -- ἀνῆλθεν cum C; D καὶ ταῦτα εἶπ. ὁ ἄγγελος ἀνῆλθε, | τὸ ἀλληλούϊα: D om τό, praeterea nihil addit praeter haec: ὃ ἢ δόξα, τὸ κράτος εἰς τοὺς (τοὺς in C deest) αἰῶν. τῶν αἰών. ἀμήν.

## II. APOCALYPSIS ESDRAE.

Λόγος καὶ ἀποκάλυψις τοῦ ἁγίου προφήτου Ἑσδράμ καὶ ἀγαπητοῦ τοῦ θεοῦ.

Ἐγένετο ἐν τῷ τριακοστῷ ἔτει δευτέρᾳ<sup>1</sup> καὶ εἰκάδι τοῦ μηνὸς ἡμην<sup>2</sup> ἐν τῷ οἴκῳ μου, καὶ ἔκραξα<sup>3</sup> λέγων πρὸς τὸν ὕψιστον· κύριε, δός τῇν δόξαν, ἵνα ἴδω<sup>4</sup> τὰ μυστήριά σου. καὶ νυκτὸς γεναιμένης ἦλθεν ἄγγελος Μιχαὴλ ὁ ἀρχάγγελος, καὶ λέγει μοι· ἄρτι τὸν προφήτην Ἑσδράμ<sup>5</sup> ἄφησον ἐβδομάδας ἐβδομήκοντα.<sup>6</sup> καὶ ἐνήστευσα καθὼς εἶπέν μοι. καὶ ἦλθε Ῥαφαὴλ ὁ ἀρχιστράτηγος, καὶ ἔδωκέν μοι ξόβδον στυρακίνην<sup>7</sup>. καὶ ἐνήστευσα δις ἐξήκοντα ἐβδομάδας. καὶ ἴδον τὰ μυστήρια τοῦ θεοῦ καὶ τοὺς ἀγγέλους αὐτοῦ, καὶ εἶπον πρὸς αὐτούς· θέλω δικάσασθαι τὸν θεὸν περὶ τὸ γένος τῶν Χριστιανῶν· καλὸν μὴ γεννηθῆναι τὸν ἄνθρωπον ἢ εἰσελθεῖν<sup>8</sup> ἐν τῷ κόσμῳ. ἀνελήφθην οὖν εἰς τὸν οὐρανόν, καὶ ἴδον ἐν τῷ πρώτῳ οὐρανῷ στρατηγίαν ἀγγέλων μεγάλην, καὶ ἀπήγαγόν με εἰς τὰς κρίσεις. καὶ ἤκουσα<sup>9</sup> φωνῆς λεγούσης μοι·<sup>10</sup> ἐλέησον ἡμᾶς, ἐκλεκτὲ τοῦ θεοῦ, Ἑσδράμ. τότε ἠρξάμην λέγειν· οὐαὶ τοῖς ἁμαρτωλοῖς, ὅταν ἴδωσιν τὸν δίκαιον

<sup>1</sup> codex δευτέρῃ <sup>2</sup> ἡμην pro ἡμη dedimus. Videtur una nomen mensis ex-cidisse <sup>3</sup> ἔκραξα: cod. κράξας <sup>4</sup> ἵνα ἴδω: cod. ἱναῖδω, suprascripto ἱ super α <sup>5</sup> ἄρτι τὸν προφήτην Ἑσδράμ: ita prorsus codex <sup>6</sup> ante ἐβδομήκοντα, quod ut solet εὐδομήκ. scribitur, supplevimus ἐβδομάδας (εὐδομ. scribi solitum, ut sit etiam in codice paullo post) <sup>7</sup> στυρακίνην: codex στήρικήν <sup>8</sup> ἢ εἰσελθεῖν: co-dex ἡσελεῖν <sup>9</sup> ἤκουσα: codex ἤκουσαν, ut supra ἐνήστευσαν (priore loco) pro ἐνήστευσα <sup>10</sup> μοι: codex με, item paullo post ἐκλεκτὰ pro ἐκλεκτὲ

ὑπὲρ ἀγγέλων, καὶ αὐτοὶ εἰσιν εἰς τὴν γένναν τοῦ πυρός. καὶ εἶπεν Ἐσδράμ· ἐλέησον τὰ ἔργα τῶν χειρῶν σου, εὐσπλαγχνε καὶ πολυέλεος· ἐμέ κρίνον ὑπὲρ τῶν ψυχῶν τῶν ἀμαρτωλῶν· συμφέρει γὰρ μίαν ψυχὴν κολάσασθαι, καὶ μὴ ὅλον τὸν κόσμον εἰς ἀπώλειαν ὑπάγειν. καὶ εἶπεν ὁ θεός· ἐγὼ τοὺς δικαίους ἀναπαύσωμαι<sup>11</sup> ἐν τῷ παραδείσῳ, καὶ ἐλεήμων καθίστηκα. καὶ εἶπεν Ἐσδράμ· κύριε, τοὺς δικαίους τί χαρίζεις; ὥσπερ γὰρ μίσθιος ἐξυπηρετησάμενος τὸν χρόνον αὐτοῦ . . .<sup>12</sup>, οὕτως καὶ ὁ δίκαιος ἀπλάβεν τὸν μισθὸν αὐτοῦ ἐν οὐρανοῖς. ἀλλὰ τοὺς ἀμαρτωλοὺς ἐλέησον· οἶδαμεν γὰρ ὅτι ἐλεήμων εἶ. καὶ εἶπεν ὁ θεός· οὐκ ἔχω πῶς αὐτοὺς ἐλεήσω. καὶ εἶπεν Ἐσδράμ ὅτι τὴν ὀργὴν σου οὐχ<sup>13</sup> ὑποφέρουσιν. καὶ εἶπεν ὁ θεός ὅτι τῶν τοιούτων ταῦτα. καὶ εἶπεν ὁ θεός· θέλω ἔχειν σε ὡς καὶ Παῦλον καὶ Ἰωάννην· σὺ δοῦς μοι ἀδιάφθορον τὸν ἀσύλητον θησαυρόν, τὸ κειμήλιον τῆς παρθενίας, τὸ τεῖχος τῶν ἀνθρώπων. καὶ εἶπεν Ἐσδράμ· καλὸν τὸ μὴ γεννηθῆναι τὸν ἄνθρωπον, καλὸν τὸ μὴ εἶναι ἐν βίῃ· τὰ ἄλλα κάλλιον εἰσιν παρὰ τὸν ἄνθρωπον, ὅτι κόλασιν οὐκ ἔχουσιν· ἡμᾶς δὲ ἔλαβες<sup>14</sup> καὶ εἰς κρίσιν παρέδωκας. οὐαὶ τοὺς ἀμαρτωλοὺς ἐν τῷ μέλλοντι αἰῶνι, ὅτι ἀτελεύτητος αὐτῶν ἡ κρίσις καὶ ἡ φλόξ<sup>15</sup> ἄσβεστος. ταῦτα αὐτῷ λαλοῦντός μου ἦλθεν Μιχαὴλ καὶ Γαβριήλ καὶ οἱ ἀπόστολοι πάντες, καὶ εἶπον· χαῖρε, πιστέ τοῦ θεοῦ ἄνθρωπε. καὶ εἶπεν Ἐσδράμ·<sup>16</sup> ἀνάστα καὶ δεῦρο μετ' ἐμοῦ, κύριε, εἰς κρίσιν. καὶ εἶπεν ὁ θεός· ἰδοὺ δίδωμί σοι τὴν διαθήκην μου, ἐμοῦ τε καὶ σοῦ, ἵνα παραδέξῃτε. καὶ εἶπεν Ἐσδράμ· ἐπὶ τὸ εὖ σου δικασώμεθα. καὶ εἶπεν ὁ θεός· ἐρώτησον Ἀβραάμ τὸν πατέρα<sup>17</sup> ὑμῶν, ποῖον υἱὸν δικάζεσθαι ἐν πατρὶ<sup>18</sup> καὶ δεῦρο δικάζου μεθ' ἡμῶν. καὶ εἶπεν Ἐσδράμ· ζῇ κύριος, εὐ μὴ παύσεμαι δικαζόμενός σε ὑπὲρ τὸ γένος τῶν Χριστιανῶν· πεῦ εἰσὶν τὰ ἐλέη σου τὰ ἀρχαῖα, κύριε; πεῦ σου ἡ μακροθυμία; καὶ εἶπεν ὁ θεός· ὡς ἐπέστης νύκτα καὶ ἡμέραν,

<sup>11</sup> ἀναπαύσωμαι: ita codex <sup>12</sup> sequitur in codice: καὶ πορεύεται καὶ πάλιν δουλὸς δουλεύσει τοῖς κυρίοις αὐτοῦ ἐπιτυχεῖν. <sup>13</sup> οὐχ: cod. οὐκ, rursus infra (<sup>53</sup>)

<sup>14</sup> ἔλαβες: priores tantum litterae ἐλ certae sunt; reliquias coniecinus <sup>15</sup> cod. ἡ φλόγξ <sup>16</sup> supplevimus καὶ εἶπ. Ἐσδρ., sed etiam plura excidisse videntur

<sup>17</sup> ita codex <sup>18</sup> ποῖον υἱὸν etc.: ita codex

ἐποίησα τὸν δίκαιον καὶ τὸν ἁμαρτωλόν, καὶ ἔπρεπεν ὡς ὁ δίκαιος πολιτεύεσθαι. καὶ εἶπεν ὁ προφήτης· τὸν πρωτόπλαστον Ἀδὰμ τὸν πρῶτον τίς ἐποίησεν; καὶ εἶπεν ὁ θεός· αἱ χεῖρές μου αἱ ἄχρανται, καὶ ἐθέμην αὐτὸν ἐν τῷ παραδείσῳ φυλάττειν τὴν νομὴν τοῦ ξύλου τῆς ζωῆς· ἔπειτα οὖν παρακτὴν κτησάμενος τοῦτο ἐν παραβάσει πεποίηκεν.<sup>19</sup> καὶ εἶπεν ὁ προφήτης· οὐχὶ ὑπὸ ἀγγέλου ἐφρουρεῖτο; . . . .<sup>20</sup> ἀλλ' ἐὰν μὴ σὺ ἐδωρήσω αὐτῷ<sup>21</sup> τὴν Εὐάν, οὐ μὴ ἠπάτησεν αὐτὴν ὁ ὄφις· σὺ<sup>22</sup> δὲ ὃν θέλεις σώξεις, καὶ ὃν θέλεις ἀπολεῖς.<sup>23</sup> καὶ εἶπεν ὁ προφήτης· δευτέραν<sup>24</sup> διελθωμεν, κύριέ μου, εἰς κρίσιν. καὶ εἶπεν ὁ θεός· πῦρ βάλλω<sup>25</sup> ἐπὶ Σόδομα καὶ Γόμορρα. καὶ εἶπεν ὁ προφήτης· κύριε, ἀξίως ἐπάγεις<sup>26</sup> ἐφ' ἡμᾶς. καὶ εἶπεν ὁ θεός· αἱ ἁμαρτίαι ὑμῶν ὑπεράγουσιν τὴν χρηστότητάν<sup>27</sup> μου. καὶ εἶπεν ὁ προφήτης· ὑπόμνησον<sup>28</sup> τῶν γραφῶν, ὁ πατήρ μου ὁ ἐκμετρήσας<sup>29</sup> τὴν Ἱερουσαλήμ καὶ ἀνορθώσας αὐτήν· ἐλέησον, δέσποτα, τοὺς ἁμαρτωλοὺς· ἐλέησον τὴν σὴν πλάσιν· οἰκτείρησον τὰ ἔργα σου. τότε ἐμνήσθη ὁ θεός τῶν ποιημάτων αὐτοῦ, καὶ λέγει πρὸς<sup>30</sup> τὸν προφήτην· πῶς ἔχω αὐτοὺς ἐλεῆσαι;<sup>31</sup> ὅξος καὶ χολὴν με ἐπότισαν, καὶ οὐδὲ τότε<sup>32</sup> ἐμετενόησαν.<sup>33</sup> καὶ εἶπεν ὁ προφήτης· ἀποκάλυψόν σου τὰ Χερουβim καὶ ἔλθωμεν ὁμοῦ εἰς κρίσιν, καὶ δεῖξόν μοι τὴν ἡμέραν τῆς κρίσεως, ποία ἐστίν. καὶ εἶπεν ὁ θεός· ἐπλανήθης, Ἐσδράμ· τοιαύτη γὰρ ἐστὶν ἡ ἡμέρα τῆς κρίσεως, ἐν ᾗ ὑετός ἐπὶ τῆς γῆς οὐ γίνεται.<sup>34</sup> ἐστὶν γὰρ κατὰ τὴν ἡμέραν ἐκείνην ἐλεεινὸν κριτήριον. καὶ εἶπεν ὁ προφήτης· οὐ μὴ παύσομαι δικαζόμενός σε, ἐὰν μὴ ἴδω τὴν ἡμέραν τῆς συντε-

<sup>19</sup> cod. ἐπειδὴ οὖν παρακ. κτισάμενος τοῦτον ἐν παραβάσει πεποίηκεν. *Horum loco quae reposui dubito an revera locum sanaverint* <sup>20</sup> post ἐφρουρεῖτο haec in codice scripta sunt: καὶ εἶπον τῶν (καὶ ὑπὸ τῶν? καὶ ἡ τῶν?) Χερουβim· ζωῇ ἐφυλάττετο· εἰς τὴν (corrige τὸν) ἀτελεύτητον αἰῶνα· καὶ πῶς ὑπατήσῃ (i. e. ὑπατήσῃ) ὁ ἡπ' (i. e. ὑπ') ἀγγέλων φυλαττόμενος(;) ἐκέλεβες (i. e. ἐκέλευες) παραγενέσθαι πάντος (πάντας?) καὶ πρόσχε τὰ ὑπ' ἐμοῦ λεγόμενα <sup>21</sup> μὴ σὺ ἐδωρ. αὐτῷ: codex μὴ σοὶ ἐδωρ. αὐτὴν <sup>22</sup> σὺ: codex εἰ. *Illud aptius videbatur* <sup>23</sup> codex ἀπολῆς <sup>24</sup> δευτέραν: sic codex <sup>25</sup> codex βάλλω <sup>26</sup> codex ἐπάγεις. *Inde a πῦρ βάλλω textus vix sanus est* <sup>27</sup> ita codex, ut supra πατέραν, et infra alia similia <sup>28</sup> ὑπόμνησον: ita dedimus pro codicis scriptura ὑπόμνημα <sup>29</sup> ὁ ἐκμετρήσας: articulum supplevimus <sup>30</sup> πρὸς supplevimus <sup>31</sup> ἐλεῆσαι: codex ἐλεήσω <sup>32</sup> καὶ οὐδὲ τότε: codex καὶ ὡς οὐδὲ τοῦτοι <sup>33</sup> ἐμετενόησαν: sic <sup>34</sup> ἐν ᾗ ὑετός etc.: ita haec in codice leguntur

λείας. καὶ εἶπεν ὁ θεός·<sup>35</sup> ἐξαριθμήσον τοὺς ἀστέρας καὶ τὴν ἄμμον τῆς θαλάσσης· καὶ εἰ δυνήσῃ<sup>36</sup> ταύτην ἐξαριθμῆσαι, δύνασαι καὶ μετ' ἐμοῦ δικάζεσθαι. καὶ εἶπεν ὁ προφήτης· κύριε, οἶδα· ὅτι σάρκα φορῶ ἀνθρωπίνην, καὶ πῶς δύναμαι ἀριθμῆσαι τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ τὴν ἄμμον τῆς θαλάσσης; καὶ εἶπεν ὁ θεός· προφήτά μου ἐκλεκτέ, οὐδεὶς ἄνθρωπος γνώσεται τὴν ἡμέραν ἐκείνην τὴν μεγάλην καὶ ἐπιφάνειαν<sup>37</sup> τὴν κατέχουσιν κρῖναι τὸν κόσμον· διὰ σέ, προφήτά μου, εἰπὼν σοι τὴν ἡμέραν, τὴν δὲ ὥραν οὐκ εἰπὼν σοι. καὶ εἶπεν ὁ προφήτης· κύριε, εἰπέ μοι καὶ τὰ ἔτη. καὶ εἶπεν ὁ θεός· ἐάν ἴδω τὴν δικαιοσύνην τοῦ κόσμου, ὅτι ἐπλεόνασεν, μακροθυμήσω ἐπ' αὐτούς· εἰ δὲ μὴ, ἐκτενῶ τὴν χεῖρά μου καὶ ἀπὸ τῶν τεσσάρων περάτων δράξομαι τὴν εἰκουμένην καὶ συνόξω πάντας εἰς τὴν κοιλάδα τοῦ Ἰωσαφατ καὶ ἐξαλείψω τὸ γένος τῶν ἀνθρώπων, καὶ οὐκέτι ἦ κόσμος. καὶ εἶπεν ὁ προφήτης· καὶ πῶς ἔχει δοξάζεσθαι ἡ δεξιὰ σου; καὶ εἶπεν ὁ θεός· ἐγὼ δοξάζομαι ὑπὸ τῶν ἀγγέλων μου. καὶ εἶπεν ὁ προφήτης· κύριε, εἰ ἐλογίζου ταῦτα, διὰ τί ἐπλασας τὸν ἄνθρωπον; σὺ εἶπας πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν· πληθύνων πληθυνεῖ τὸ σπέρμα σου ὡς τὰ ἀστρα τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· καὶ ποῦ ἐστὶν ἡ ἐπαγγελία σου; καὶ εἶπεν ὁ θεός· πρῶτον ποιήσω σεισμὸν εἰς πτώσιν<sup>38</sup> τετραπέδων καὶ ἀνθρώπων· καὶ ὅταν ἴδῃτε ὅτι ἀδελφὸς ἀδελφὸν παραδίδει,<sup>39</sup> εἰς θάνατον καὶ τέκνα ἐπὶ γονεῖς ἀναστήσονται καὶ γυνὴ τὸν ἄνδρα τὸν ἴδιον καταλιμπάνει<sup>40</sup>, καὶ ὅταν ἔθνος πρὸς ἔθνος ἐπαναστῇ ἐν πολέμῳ, τότε γνώσεσθε ὅτι ἐγγύς ἐστὶν τὸ τέλος. τότε οὖν οὔτε ἀδελφὸς ἀδελφὸν ἐλπεῖ οὔτε ἀνὴρ γυναῖκα, οὐ τέκνα γονεῖς, οὐ φίλοι φίλους, οὐ δοῦλος τὸν κύριον· αὐτὸς ἀναβήσεται γὰρ ὁ ἀντικείμενος τοῖς ἀνθρώποις ἀπὸ τῶν ταρτάρων καὶ ἐνδείξεται πολλὰ τοῖς ἀνθρώποις.<sup>41</sup> τί σε ποιῶ, Ἐσδράμ, καὶ δικάζῃ μετ' ἐμοῦ; καὶ εἶπεν ὁ προφήτης· κύριε, οὐ μὴ παύσομαι τοῦ δικάζεσθαί σε. καὶ εἶπεν ὁ θεός· ἐξαριθμή-

<sup>35</sup> καὶ εἶπεν ὁ θεός: haec supplevimus <sup>36</sup> δυνήσῃ: sic, sed pro ei quod praecedat ἡ scriptum est <sup>37</sup> καὶ ἐπιφάνειαν (codex -άνειαν): sic, non ut suspicari possis καὶ ἐπιφανῇ <sup>38</sup> σεισμὸν εἰς πτώσιν: codex σεισμοῦ πτώσιν <sup>39</sup> παραδίδει: codex παραδίδη <sup>40</sup> codex καταλιμπάνει <sup>41</sup> haec sic in codice

σαι <sup>42</sup> τὰ ἄνθη τῆς γῆς· εἰ ταῦτα δυνήσκει <sup>43</sup> ἐξαριθμηῆσαι, δύνασαι καὶ μετ' ἐμοῦ δικάζεσθαι. καὶ εἶπεν ὁ προφήτης· κύριε, οὐ δύναμαι ἐξαριθμηῆσαι, σάρκα ἀνθρωπίνην φορῶ· ἀλλ' οὐδὲ παύσμαι δικαζόμενός σε. θέλω, δεσπότη, ἰδεῖν καὶ τὰ κατώτερα μέρη τοῦ ταρτάρου. καὶ εἶπεν ὁ θεός· κάτελθε καὶ ἴδε. καὶ ἔδωκέν μοι Μιχαὴλ καὶ Γαβριήλ καὶ ἄλλους τριάκοντα τέσσαρας ἀγγέλους, καὶ κατέβην ὀδοῖκοντα καὶ πέντε βαθμούς, καὶ κατήγαγόν με κάτω βαθμὸς πεντακοσίους, καὶ ἴδον πύρινον θρόνον, καὶ ἐπ' αὐτὸν καθεζόμενον γέροντα, καὶ ἀνίλωσ αὐτοῦ ἡ κρίσις. καὶ εἶπον πρὸς τοὺς ἀγγέλους· τίς ἐστὶν οὗτος, καὶ τί τὸ ἀμάρτημα αὐτοῦ; καὶ εἰπόν μοι· οὗτος ὁ Ἡρώδης ἐστὶν ὁ πρὸς καιρὸν γενόμενος βασιλεύς, καὶ ἀπὸ διετοῦ καὶ κατώτερον ἐκέλευσεν ἀνελεῖν τὰ βρέφη. καὶ εἶπον ἐγώ· οὐαὶ τὴν ψυχὴν αὐτοῦ. καὶ πάλιν κατήγαγόν με βαθμοὺς τριάκοντα, καὶ ἴδον ἐκεῖ βράσματα πυρός, καὶ ἐν αὐτοῖς πλήθος ἀμαρτωλῶν, καὶ τὴν φωνὴν αὐτῶν ἤκουον, τὰς δὲ μορφαὶς οὐκ ἔβλεπον. καὶ κατήγαγόν με κατώτερον βαθμὸς πολλούς, οὓς οὐκ ἤδυνήθην μετρηῆσαι. καὶ ἴδον ἐκεῖ ἀνθρώπους γεραιούς, καὶ στρόφιγγες πυρῶμενοι εἰς τὰ ὦτα αὐτῶν στρεφόμενοι. καὶ εἶπον· τίνες οὗτοι, καὶ τί τὸ ἀμάρτημα αὐτῶν; καὶ εἰπόν μοι· οὗτοί εἰσιν οἱ παρακραταί. καὶ κατήγαγόν με πάλιν ἄλλους πεντακοσίους βαθμούς, καὶ ἴδον ἐκεῖ τὸν σκώληκα τὸν ἀκοίμητον καὶ πῦρ κατακαίειν τοὺς ἀμαρτωλούς. καὶ κατήγαγόν με εἰς τὸ ἔδαφος τῆς ἀπωλείας, καὶ ἴδον ἐκεῖ τὸ δωδεκάπληγον τῆς ἀβύσσου. καὶ ἀπήγαγόν με ἐπὶ τὴν μεσημβρίαν, καὶ ἴδον ἐκεῖ ἄνθρωπον κρεμάμενον ἐκ τῶν βλεφάρων, καὶ οἱ ἄγγελοι ἐμάστιζον αὐτόν. καὶ ἐπηρώτησα· τίς ἐστὶν οὗτος, καὶ τί τὸ ἀμάρτημα αὐτοῦ; καὶ εἶπέν μοι Μιχαὴλ ὁ ἀρχιστράτηγος· οὗτος μητροκτείτης ἐστίν· μικρὸν θέλημα πράξας ἐκελεύσθη οὗτος κρεμασθῆναι. καὶ ἀπήγαγόν με ἐπὶ βορρᾶν, καὶ ἴδον ἐκεῖ ἄνθρωπον σιδηροῖς μοχλοῖς κατεχόμενον. καὶ ἐπερώτησα· τίς ἐστὶν οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ λέγων· ἐγὼ εἰμι ὁ υἱὸς τοῦ θεοῦ καὶ τοὺς λίθους ἄρτους ποιήσας καὶ τὸ

<sup>42</sup> ἐξαριθμησαι: sic in codice. Supra ἐξαριθμησον <sup>43</sup> scripsimus δυνήσκει, ut supra in ipso codice scriptum est. Hoc vero loco codex praebebat δυνήσκει, unde δυνῇ σύ, δυνήσκει, δυνήσκει pari iure effici licet

ὕδωρ οἶνον. καὶ εἶπεν ὁ προφήτης· κύριε, γνώρισόν μοι ποῖον σχῆμά ἐστιν, καὶ γὰρ παραγγέλλω τὸ γένος τῶν ἀνθρώπων, ἵνα μὴ πιστεύσωσιν αὐτῷ. καὶ εἶπέν μοι· τὸ εἶδος τοῦ προσώπου αὐτοῦ ὡς αἶψα ἀγρευ·<sup>44</sup> ὁ ὀφθαλμός αὐτοῦ ὡς ἀστὴρ τὸ πρωτὶ ἀνατέλλων, καὶ ὁ ἕτερος ὡς ἀσάλευτος· τὸ στόμα αὐτοῦ πῆχυς μέλα· οἱ ὀδόντες αὐτοῦ σπιθαμιαῖοι· οἱ δάκτυλοι αὐτοῦ ὡς δρέπανα· τὸ ἴχνος τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο· καὶ εἰς τὸ μέτωπον αὐτοῦ γραφὴ· ἀντίχριστος. ἕως τοῦ οὐρανοῦ ὑψώθη, ἕως τοῦ ἄβου καταβήσκει. ποτὲ μὲν γενήσεται παιδίον, ποτὲ γέρον. καὶ εἶπεν ὁ προφήτης· κύριε, καὶ πῶς σὺ ἀφείξ, καὶ πλανᾶται τὸ γένος τῶν ἀνθρώπων; καὶ εἶπεν ὁ θεός· ἄκουσον, προφητὰ μου· καὶ παιδίον γίνεται καὶ γέρον, καὶ μηδεὶς αὐτῷ πιστεύει ὅτι ἔστιν ὁ υἱός μου ὁ ἀγαπητός. καὶ μετὰ ταῦτα σάλπιγξ, καὶ τὰ μνημεῖα ἀνοιχθήσονται καὶ οἱ νεκροὶ ἀναστήσονται ἄφθαρτοι· τότε ὁ ἀντικείμενος ἀκούσας τῆς φοβερᾶς ἀπειλῆς κρυβήσεται εἰς τὸ σκότος τὸ ἐξώτερον. τότε ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα ἀπολοῦνται· τότε τὸν οὐρανὸν καύσω πῆχας<sup>45</sup> ὀγδοήκοντα καὶ τὴν γῆν πῆχας<sup>45</sup> ὀκτακοσίαις. καὶ εἶπεν ὁ προφήτης· καὶ ὁ οὐρανὸς τί ἥμαρτεν; καὶ εἶπεν ὁ θεός· ἐπειδὴ . . .<sup>46</sup> ἐστὶν τὸ κακόν. καὶ εἶπεν ὁ προφήτης· κύριε, καὶ ἡ γῆ τί ἥμαρτεν; καὶ εἶπεν ὁ θεός· ἐπειδὴ ἀκούσας μου ὁ ἀντικείμενος τῆς φοβερᾶς ἀπειλῆς κρυβήσεται, καὶ διὰ τοῦτο χωνεύσω τὴν γῆν, καὶ σὺν αὐτῇ τὸν ἀντάρτην τοῦ γένους τῶν ἀνθρώπων. καὶ εἶπεν ὁ προφήτης· ἐλέησον, δέσποτα, τὸ γένος τῶν Χριστιανῶν. καὶ ἶδον γυναῖκα κρεμαμένην, καὶ τέσσαρα θηρία θηλάζοντα τοὺς μαστούς αὐτῆς. καὶ εἶπόν μοι οἱ ἄγγελοι· αὕτη τὸ γάλα ἐφόβνησεν τοῦ δοῦναι, ἀλλὰ καὶ τὰ νήπια ἐν τοῖς ποταμοῖς ἔρριπεν. καὶ ἶδον σκότος δεινὸν καὶ νύκταν οὐκ ἔχουσαν ἄστρα οὐδὲ σελήνην· οὐδὲ ἐστὶν ἐκεῖ νέος ἢ παλαιός, οὐδὲ ἀδελφός μετὰ ἀδελφοῦ, οὐ μήτηρ μετὰ τέκνου, οὐ γυνὴ μετὰ ἀνδρός. καὶ ἐκλαυσά καὶ εἶπον· ὦ δέσποτα κύριε, ἐλέησον τοὺς ἁμαρτωλούς. καὶ ἐν τῷ λέγειν με ταῦτα ἤλθεν νεφέλη καὶ ἤρπασέν με καὶ ἀπήνεγκέν με πάλιν εἰς τοὺς οὐρανούς. καὶ ἶδον ἐκεῖ πολλὰς κρίσεις, καὶ

<sup>44</sup> sic in codice est <sup>45</sup> πῆχας bis codex. Eadem scriptura infra in apoc. Joh.

<sup>46</sup> in codice est ἐπὶ. Conficere possis ὑπὸ οὐρανόν. Vix enim ἐπάνω aptum est.

τῷ· ἔως τότε ἁμαρτάνετε καὶ προστίθεσθε τῇ ἁμαρτίᾳ καὶ παροργίζετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ Ἀβραάμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προσηγορίᾳ, πτωχοὶ δὲ διὰ τὴν ὕλην τῆς ἁμαρτίας; γινώτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πᾶσα ἡ κτίσις ὑποτίθεται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη ἁμαρτάνουσα τὸν θεὸν παροργίζει. <sup>4</sup>πολλάκις γὰρ ὁ μέγας φωστὴρ ὁ ἥλιος προσῆλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἔως τίνος ἀνέχεσαι ἐπὶ πᾶσαν ἁμαρτίαν τῶν ἀνθρώπων; κλέυσόν μοι, καὶ καταφλέξω αὐτούς· καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἡ μακροθυμία μου πάντων τούτων ἀνέχεται, ὅπως μετανήσωσιν· εἰ δὲ μή, ἐλεύσονται πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. <sup>5</sup>πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα προσῆλθον τῷ κυρίῳ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἡμῖν δεδωκας τὴν ἐξουσίαν τῆς νυκτός, καὶ οὐκέτι στέγμεν τὰς κλοπὰς καὶ μοιχείας καὶ αἱματοχυσίας τῶν ἀνθρώπων· κλέυσον ἡμῖν, καὶ ποιήσωμεν εἰς αὐτοὺς τέρατα. καὶ ἐγένετο φωνὴ· ἡ μακροθυμία μου ἀνέχεται αὐτοὺς, ὅπως ἐπιστρέψωσιν· εἰ δὲ μήγε, ἤξουσιν πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. <sup>6</sup>ὁμοίως δὲ καὶ ἡ

bus Syrus consentit paene ad verbum. Pro τῷ ἀβραάμ habet dei vivi. Verba τὰ δὲ ἔργα τοῦ σατανᾶ usque ὕλην τῆς ἁμαρτίας in brevius contraxit hunc in modum: sed opera diaboli operamini et ambulatis in mandatis eius. Extrema ἡ δὲ ἀνθρώπινος φύσις etc. perperam his reddita sunt: sed filii hominum dominantur omnibus creaturis, nisi forte interpret Anglus Syriaca male vertit.

<sup>4</sup> Syrus hanc sectionem multis exaggerat. Post ἁμαρτ. τ. ἀνθρώπων addit: fornication and adultery and murder and theft and avarice and oppression? All these the sons of men commit on earth. Verba κλέυσον etc. his reddit: Grant me permission, O Lord, that I may take vengeance upon them and without mercy destroy them by burning flame and make known thy power unto them, that they may understand, that thou only art God the Father of Truth. Vocem vero divinam quae respondet his composuit: I have heard and seen everything and know, and nothing is concealed from me; for my eyes do behold, and my ears do hear; but my goodness and long-suffering bear with them; peradventure they may turn and repent and their sins be forgiven. And if they do not repent and come unto me, I will judge them with a righteous judgment, and will reward every man according to his deeds.

<sup>5</sup> λέγοντες: ita uterque | στέγμεν: uterque στέγωμεν | μοιχείας: uterque μοιχείας | αὐτοῖς: ita Amb et Monac<sup>2</sup>; Monac<sup>1</sup> αὐτούς. Haec sectio apud Syrum simili modo legitur atque sectio 4. Male quidem pro ἡμῖν δεδωκας etc habet: tu solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

<sup>6</sup> αὐτοῖς: ita rursus uterque | ἤξουσιν: sic h. l. uterque, praegresso bis ἤξου-

θάλασσα ἐβόησεν λέγουσα· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἐβέβη-  
λυσαν υἱοὶ τῶν ἀνθρώπων τὸ ὄνομά σου τὸ ἅγιον· κέλευσόν μοι,  
καὶ ἐπαναστᾶσα καλύψω τὴν γῆν καὶ ἐξαλείψω ἀπ' αὐτῆς τοὺς  
υἱοὺς τῶν ἀνθρώπων. καὶ ἐγένετο φωνὴ λέγουσα· ἡ μακροθυ-  
μία μου ἀνέχεται αὐτοῖς, ὅπως μετανοήσωσιν· εἰ δὲ μή, ᾗξω-  
σιν πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. Ἑρᾶτε, υἱοὶ τῶν ἀνθρώπων,

σιν. Syrus pro ἡ θάλασσα maria et flumina. Ad τὸ ὄνομά σου τ. ἅγ. addit through their sorcery and their fornication and their lying and their wicked conversations, and by their going astray. Reliqua similiter atque sectiones 4 et 5 exhibet. Addit vero etiam sectionem, qua terra excipit accusationes solis, lunae, maris, ac simile a deo responsum fert. Scripta enim ibi haec sunt: Then also the Earth cried out to God and said: O Lord God, all-powerfull, I am distressed more than all the creatures; I bear up under the sins of men; their adultery and their fornication and their murders and their iniquity and all the wickedness that they do, their sorcery and their witchcraft; as father rises up against his son and slays him, and son against his father; and brother against his brother rises up and defiles his bed; so also neighbour wrongs his neighbour. Even some of those who are called priests and continually offer sacrifices to thy holy name, they also walk in craftiness. I therefore am more oppressed than all the creatures; therefore I am not willing to yield harvests unto them. Grant me permission, O Lord, that I may destroy their harvests, in a manner that they may not bring forth, that they may know thy greatness, after they have been punished. And there came a voice unto it, saying: Everything my eyes behold; and nothing is hidden from me. I bear with them in my long-suffering; and I judge them in my goodness; peradventure they may turn and their sins be forgiven. If they do not repent and come unto me, I will judge with a righteous judgment and reward every man according to his works.

ἡ δὲ etc.: uterque (ut supra) εἰ δὲ et ἀμαρτάνῃ | εὐλογεῖτε: Amb -γιτω|  
δύνοντος etc.: uterque δύν. τῇ τοῦ ἡλίου | ὁ τι: uterque ἦτι | ἐνθα παροικεῖ κα-  
λῶς: ita uterque. Haec sectio apud Syrum sic legitur ut non tantum singula plu-  
ribus augeantur, sed etiam passim sit quod differat. Scriptum enim est ita: Look  
on this, O ye sons of men, and see that everything which God has created has a  
zeal for him; but the sons of men forget him. It is not proper that we forget  
the long-suffering of God unto us, every day. Repent, therefore, O sons of men;  
for the Lord is merciful and of tender compassion; repent of your wicked deeds,  
and praise God without ceasing, by night and by day. And more especially in  
the evening and the morning pray on account of your sins, on account of evil  
temptations and snares; for every creature of God praises him always in the mor-  
ning; and praise is becoming for him from every one. It is also necessary that  
we offer unto him good works, every one for himself. Everything that a man  
does from morning until evening, whether good or bad, the guardian angel goes  
forth in mourning and sorrow on account of men, unto God, namely he who pre-  
serves a mortal from all injuries; for in the image of God is he, wherefore the  
guardianship of the sons of men is committed to an angel. When the angel sees  
a mortal committing wickedness, the angel is afraid of him; for all the angels,

ἔτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ, ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνει ἐνώπιον τοῦ θεοῦ. διὰ ταῦτα πάντα εὐλογεῖτε τὸν θεὸν ἀκαταπαύστως, ἔτι δὲ μᾶλλον δύνοντος τοῦ ἡλίου. ἐν αὐτῇ γὰρ τῇ ὥρᾳ πάντες οἱ ἄγγελοι ἔρχονται πρὸς τὸν θεὸν προσκυνῆσαι αὐτῷ, καὶ προσάγουσιν τὰ ἔργα τῶν ἀνθρώπων, ἐκάστου ὃ τι ἔπραξεν ἀπὸ πρωῒ ἕως ἑσπέρας, εἴτε ἀγαθὸν εἴτε πονηρὸν. καὶ ὁ μὲν ἄγγελος πορεύεται χαίρων ἐπὶ τὸν ἄνθρωπον, ἔθθα παρκαίει καλῶς· ἄλλος δὲ πορεύεται σκυθρωπάζων. πάντες οἱ ἄγγελοι τῇ τεταγμένῃ ὥρᾳ ἀπαντῶσιν εἰς προσκύνησιν τῷ θεῷ προσεγγεῖν ἐκάστης ἡμέρας τὰ ἔργα τῶν ἀνθρώπων. ἀλλ' ὑμεῖς οἱ ἄνθρωποι ἀδιαλείπτως εὐλογεῖτε τὸν κύριον. <sup>8</sup> ὅταν οὖν τῇ τεταγμένῃ ὥρᾳ παραγίνονται οἱ ἄγγελοι οἱ τῶν εὐσεβῶν ἀνδρῶν, χαίροντες καὶ ψάλλοντες ἀπαντῶσιν εἰς προσκύνησιν τῷ κυρίῳ, καὶ ἰδοὺ τὸ πνεῦμα τοῦ θεοῦ πρὸς αὐτούς· πόθεν ἦλθατε χαίροντες; οἱ δὲ ἀπεκριθέντες εἶπον· ἀπὸ τῶν εὐσεβῶν ἀνδρῶν πάρεσμεν, οἵτινες ἐν πάσῃ εὐσεβείᾳ τὸν βίον αὐτῶν διαίγουσιν, φοβούμενοι τὸ ὄνομα τοῦ θεοῦ. κέλευσον αὐτούς, κύριε, ἕως τέλους μέναι ἐν τῇ δικαιοσύνῃ σου. καὶ ἦλθε πρὸς αὐτούς φωνή· καὶ ἐφύλαξα καὶ φυλάξω αὐτούς ἀπροσκόπτους ἐν τῇ βασιλείᾳ μου. <sup>9</sup> καὶ ὡς ἐγένετο αὐτοῦς ἀποστῆναι, ἦλθον ἕτεροι ἄγγελοι

guardians of the sons of men, from morning unto morning, go in before God, and everything that a mortal does is known, therefore prayer is appointed at that time, that peradventure at the hour when the angel of the Lord goeth, the mortal may be engaged in prayer; and they present before him the works of man, whatever he doeth, by day and by night. Remember therefore, O ye sons of men, and praise God all your days, and especially at the time when the angels worship. For first do the holy angels run, that they may reach that hour which is appointed to them for service, with their companions and friends; so also we, the sons of men.

<sup>8</sup> παραγίνονται: ita uterque. Item ἐγένετο. Ceterum Syrus non habet quae huius sectioni respondeant.

<sup>9</sup> λάμπων: ita uterque. Quae sectione nona leguntur, Syrus his expressit: Like (praecesserunt verba the sons of men: vide ad sect. 7.) as the other angels in their time run before God, and his Spirit goeth forth to meet them, and a voice cometh to them: Whence come my armies and my glorious angels, the messengers of glad tidings? and those angels of the righteous enter and say unto him: O Lord, now from holy men, who have come out from the world for thy holy name, have we come: some of them dwell in caves, and others in holes of the earth, weeping and distressed and tormented on account of their sins and the sins of this world; while they are hungry and thirsty for thy name's sake;

Ἰλαρῶ τῷ προσώπῳ, λάμπων ὡς ἥλιος. καὶ ἰδοὺ φωνὴ πρὸς αὐ-  
τοῦς· πόθεν ἐληλύθατε; καὶ ἀποκριθέντες εἶπον· ἡμεῖς ἐληλύθα-  
μεν ἀπ' ἐκείνων τῶν ἀποταξαμένων τῷ κόσμῳ καὶ τὰ ἐν κόσμῳ  
διὰ τὸ ὄνομά σου τὸ ἅγιον, εἴτινες ἐν ἐρημίαις καὶ ὄρεσιν καὶ  
σπηλαίοις καὶ ταῖς ὅποις τῆς γῆς ἐπὶ χιμευναίαις καὶ νηστεαίαις  
τὸν βίον αὐτῶν ἐκτελοῦσιν. κλειυσον ἡμᾶς εἰναι σὺν αὐτοῖς,  
καὶ ἦλθεν φωνή· ἀπλῆθατε ἐν εἰρήνῃ σὺν αὐτοῖς, φυλάττοντες  
αὐτούς. <sup>10</sup> Ἔτι τούτων ἀπερχομένων ἰδοὺ ἕτεροι ἄγγελοι ἦλθον  
προσκυνῆσαι ἐνώπιον τοῦ θεοῦ πενθοῦντες καὶ κλαίοντες, καὶ τὸ  
πνεῦμα ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν, καὶ ἐγένετο φωνὴ πρὸς  
αὐτούς· πόθεν ἐληλύθατε; καὶ ἀποκριθέντες εἶπον· ἡμεῖς ἐλη-  
λύθαμεν ἀπ' ἐκείνων τῶν ἐπικληθέντων τῷ ὀνόματί σου καὶ θου-  
λευόντων τῇ ὕλῃ τῆς ἀμαρτίας. τί σὺν χρητὴ ἐκείνοις θηκανοῦναι  
καὶ ἐγένετο φωνὴ πρὸς αὐτούς· μὴ παύσασθε τούτοις θηκανοῦναι·  
ἵσως ἐπιστρέψωσιν· εἰ δὲ μήτε, ἤξουσιν πρὸς με καὶ γὰρ αὐτοὺς  
κρινῶ. γινώτε, υἱοὶ τῶν ἀθαρτών, ὅτι πάντα τὰ πραττόμενα

and they have girded their loins and hold a fast hand on good works, and cry out and say continually: Our heart is ready to God; and thank His name and praise and give thanks at all hours, while they weep and make lamentation. And we also with them, who are their angels, we honour them, (1) I said. And behold the voice of God unto them, saying: Know ye themselves, (1) ye my angels and my ministers: that you are here; but my grace and my remembrance, which is my beloved Son, is with them; and he answers them in their Word, and in their death glorifies them; and will not cast them off, neither by night nor by day: for their words are the dwelling-place of my beloved Son.

10 ~~But~~: in ex tunc relatione, in quo consistit ad 1044. Adhuc 24041  
~~interdum~~ in emergentibus. Syntaxis de: Adhuc tunc consistit ad 1044. Adhuc 24041  
departed. Inquit aliter sapientia consistit in veritate ad 1044. Adhuc 24041  
of God. Inquit in veritate ad 1044. Adhuc 24041  
Whether to be come, and habere deo ad 1044. Adhuc 24041  
meo. Inquit in veritate ad 1044. Adhuc 24041  
have come from among the ones of me. Inquit in veritate ad 1044. Adhuc 24041  
and in the heart of the world they have come to the knowledge of the  
vita. Inquit in veritate ad 1044. Adhuc 24041  
and a single part proper within me. Inquit in veritate ad 1044. Adhuc 24041  
Further in: Inquit in veritate ad 1044. Adhuc 24041  
vita in me. Inquit in veritate ad 1044. Adhuc 24041  
from among. Inquit in veritate ad 1044. Adhuc 24041  
if they in me. Inquit in veritate ad 1044. Adhuc 24041  
Inquit.

### III. APOCALYPSIS PAULI.

Ἀποκάλυψις τοῦ ἁγίου ἀποστόλου Παύλου· ἅπερ αὐτῷ ἀπεκαλύφθη, ἡνίκα ἀνέβη ἕως τρίτου οὐρανοῦ καὶ ἤρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ξήματα.

<sup>1</sup> Οἰκούντός τις αἰῶματι τοῦ ἐν Ταρσῷ τῇ πόλει εἰς τὴν οἰκίαν τοῦ ἁγίου Παύλου τοῦ ἀποστόλου [ἐπὶ τῆς ὑπατείας Θεοδοσίου τοῦ εὐσεβοῦς βασιλέως καὶ Γρατιανοῦ τοῦ λαμπροτάτου], ἀπεκαλύφθη αὐτῷ ἄγγελος κυρίου λέγων· τὸν θεμέλιον τῆς κτίσεως ταύτης καταλύσας ὅπερ εὐρήσεις ἔπαρον. αὐτὸς δὲ φαντασίαν αὐτῷ γεγονέναι ἡγήσατο. <sup>2</sup> ἐπιμέναντος δὲ τοῦ ἀγγέλου

<sup>1</sup> uterque οικίαν | γρατιανῷ ex coniectura dedimus; uterque κωνσταντοῦ. Apud Syrum verba ἐπὶ τῆς ὑπατείας usque λαμπροτάτου desiderantur. | τὸν θεμέλιον: uterque τὸ θεμ., sed paullo post τὸν θεμ. | εὐρήσεις: uterque ευρησας, quod vix ferendum duximus | γεγονέναι: in utroque deest

<sup>2</sup> ἐπιμέναντος: Monac ἐπειμείναντος, Amb ὑπειμείναντος | ἕως τρίτης ὁράσεως: in Syro est angelum secundo ei apparuisse eumque monuisse ut quod sub domus fundamento inventurus esset id palam faceret filiis hominum ut revertentur a mala vitae suae via. | γλωσσόχομον: uterque γλωσσότομον | ἔχοντα: sic uterque | μεταγράψας cum Monac; Amb μεταγράψαι | αὐθεντίμιον: ita uterque. Quae hac sectione breviter scripta sunt, Syrus pluribus aucta praebet. Ita tradit in arcula etiam sandalia quibus ille tempore precandi usus esset et pallium apostoli inventa esse. Plurima vero ad piam rei commentationem pertinent, ad probandum, poenitentiae excitandae causa revelationem Pauli scriptam esse. Pergit enim inde a verbis quae iam adscripsimus hunc in modum: Then that man arose in wrath, and pulled down the building, and dug up the foundation, and found a box of white glass, and in it was that which the saint saw and wrote, namely Paul the apostle, the blessed and divine, with his stockings placed by the side of this Revelation — these stockings he used to wear on his feet at

ωπα λαμπρον ὡς ὁ ἥλιος, περιεζωσμένους ζώνας χρυσαῖς, κατέχοντας βραβεῖα ἐν ταῖς χερσὶν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἐγγεγραμμένον, πεπληρωμένους πάτης πραότητος καὶ ἐλέους. καὶ ἐπρωτόησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι; καὶ ἀποκριθεὶς εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνεγκεῖν τὰς ψυχὰς τῶν δικαίων, οἵτινες ἀταράχως πρὸς τὸν θεὸν πορεύονται. <sup>13</sup> καὶ εἶπον τῷ ἄγγέλῳ· θέλω ἰδεῖν τὰς ψυχὰς τῶν δικαίων καὶ τῶν ἀμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρὸς με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν. καὶ ἔβλεψα, καὶ ἶδον ὅλον τὸν κόσμον ὡς οὐδὲν ἐνώπιόν μου ἐκλειπούτα. καὶ εἶπον τῷ ἄγγέλῳ· τοῦτό ἐστιν τὸ μέγεθος τῶν ἀνθρώπων; καὶ εἶπέν μοι· ναί· οὕτως γὰρ ἐκλείπει πᾶς ἄδικος. καὶ ἔβλεψα, καὶ ἶδον νεφέλην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἐστὶν τοῦτο, κύριε; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἀμαρτωλῶν. <sup>14</sup> ἐγὼ δὲ ἐκλαυσα καὶ εἶπον τῷ ἄγγέλῳ· ἤθελα ἰδεῖν τὰς τῶν

X

ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (*Quae iam sequuntur, a Graecis: οἵτινες ἀταρ. πρ. τ. ὁ. πορ. satis differunt.*) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

<sup>13</sup> Inter ἶδον et ὅλον τ. κόσμ. in Amb spatium trium fere verborum est; nihil vero eiusmodi in Monac | uterque ἀδικία. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

<sup>14</sup> ἐξόδους ex coniectura addidimus; simile enim quid excidisse apparet | καὶ λέγει μοι usque ἐγγὺς θανάτου: haec ad fidem Syri supplenda iudicavimus. Vi-

τῷ· ἔως τότε ἁμαρτάνετε καὶ προστίθεσθε τῇ ἁμαρτίᾳ καὶ παροργίζετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ Ἀβραάμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προσηγορίᾳ, πτωχοὶ δὲ διὰ τὴν ὕλην τῆς ἁμαρτίας; γινώτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη ἁμαρτάνουσα τὸν θεὸν παροργίζει. <sup>4</sup>πολλάκις γὰρ ὁ μέγας φωνή· ὁ ἡλὶος προσήλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἔως τίνος ἀνέχεσαι ἐπὶ πᾶσαν ἁμαρτίαν τῶν ἀνθρώπων; κέλευσόν μοι, καὶ καταφλέξω αὐτούς· καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἡ μακροθυμία μου πάντων τούτων ἀνέχεται, ὅπως μετανήσωσιν· εἰ δὲ μή, ἐλεύσονται πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. <sup>5</sup>πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα προσήλθον τῷ κυρίῳ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἡμῖν δέδωκας τὴν ἐξουσίαν τῆς νυκτός, καὶ οὐκέτι στέγμεν τὰς κλοπὰς καὶ μοιχείας καὶ αἱματοχυσίας τῶν ἀνθρώπων· κέλευσον ἡμῖν, καὶ ποιήσωμεν εἰς αὐτοὺς τέρατα· καὶ ἐγένετο φωνή· ἡ μακροθυμία μου ἀνέχεται αὐτοὺς, ὅπως ἐπιστρέψωσιν· εἰ δὲ μήγε, ἤξουσιν πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. <sup>6</sup>ὁμοίως δὲ καὶ ἡ

bus Syrus consentit paene ad verbum. Pro τῷ ἀβραάμ habet dei vivi. Verba τὰ δὲ ἔργα τοῦ σατανᾶ usque ὕλην τῆς ἁμαρτίας in brevius contraxit hunc in modum: sed opera diaboli operamini et ambulatis in mandatis eius. Extrema ἡ δὲ ἀνθρώπινος φύσις etc. perperam his reddita sunt: sed filii hominum dominantur omnibus creaturis, nisi forte interpret Anglus Syriaca male vertit.

<sup>4</sup> Syrus hanc sectionem multis exaggerat. Post ἁμαρτ. τ. ἀνθρώπων addit: fornication and adultery and murder and theft and avarice and oppression? All these the sons of men commit on earth. Verba κέλευσον etc. his reddit: Grant me permission, O Lord, that I may take vengeance upon them and without mercy destroy them by burning flame and make known thy power unto them, that they may understand, that thou only art God the Father of Truth. Vocem vero divinam quae respondet his composuit: I have heard and seen everything and know, and nothing is concealed from me; for my eyes do behold, and my ears do hear; but my goodness and long-suffering bear with them; peradventure they may turn and repent and their sins be forgiven. And if they do not repent and come unto me, I will judge them with a righteous judgment, and will reward every man according to his deeds.

<sup>5</sup> λέγοντες: ita uterque | στέγμεν: uterque στέγωμεν | μοιχείας: uterque μοιχείας | αὐτοῖς: ita Amb et Monac<sup>2</sup>; Monac<sup>1</sup> αὐτούς. Haec sectio apud Syrum simili modo legitur atque sectio 4. Male quidem pro ἡμῖν δέδωκας etc habet: tu solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

<sup>6</sup> αὐτοῖς: ita rursus uterque | ἤξουσιν: sic h. l. uterque, praegresso bis ἤξουσιν.

καὶ ἶδε τὸ αἰτούμενον. καὶ ἔβλεψα, καὶ ἶδον ἓνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίπτοντα ἐγγὺς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δίκαιός ἐστιν, καὶ ἰδοὺ πάντα τὰ ἔργα αὐτοῦ παρίστησαν αὐτῷ ἐν τῇ ὥρᾳ τῆς ἀνάγκης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἅμα δὲ καὶ οἱ πονηροί. καὶ οἱ μὲν πονηροὶ οὐχ εὗρον τόπον ἐν αὐτῷ, οἱ δὲ ἀγαθοὶ ἐκυρίευσαν τῆς ψυχῆς τοῦ δικαίου, καὶ εἶπον πρὸς αὐτήν· ἐπίγνωθι τὸ σῶμα, ὅθεν ἐξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι εἰς ταυτό ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς ἃ ἐπηγγείλατο ὁ θεὸς τοῖς δικαίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἡσπάσαντο αὐτήν ὡς γνώριμον οὖσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cessation; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou, O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his works. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

### III. APOCALYPSIS PAULI.

Ἀποκαλύψας τοῦ ἁγίου ἀποστόλου Παύλου· ἅπερ αὐτῷ ἀπεκαλύφθη, ἥνίκα ἀνέβη ἕως τρίτου οὐρανοῦ καὶ ἤρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ξήματα.

<sup>1</sup> Οἰκοντός τις ἀξιωματικοῦ ἐν Ἰαρσῷ τῇ πόλει εἰς τὴν οἰκίαν τοῦ ἁγίου Παύλου τοῦ ἀποστόλου [ἐπὶ τῆς ὑπατείας Θεοδοσίου τοῦ εὐσεβοῦς βασιλέως καὶ Γρατιανοῦ τοῦ λαμπροτάτου,] ἀπεκαλύφθη αὐτῷ ἄγγελος κυρίου λέγων· τὸν θεμέλιον τῆς ἐκκλίας ταύτης καταλύσας· ὅπερ εὐρήσεις ἔπαρον. αὐτὸς δὲ φαντασίαν αὐτῷ γεγονέναι ἠγήσατο. <sup>2</sup> ἐπιμέναντος δὲ τοῦ ἀγγέλου

<sup>1</sup> uterque οικίαν | γρατιανοῦ ex conjectura dedimus; uterque κωνσταντοῦ. Apud Syrum verba ἐπὶ τῆς ὑπατείας usque λαμπροτάτου desiderantur. | τὸν θεμέλιον: uterque τὸ θεμ., sed paullo post τὸν θεμ. | εὐρήσεις: uterque ευρησας, quod vix ferendum duximus | γεγονέναι: in utroque deest

<sup>2</sup> ἐπιμέναντος: Monac ἐπιμείναντος, Amb ὑπειμέναντος | ἕως τρίτης ὁράσεως: in Syro est angelum secundo ei apparuisse eumque monuisse ut quod sub domus fundamento inventurus esset id palam faceret filiis hominum ut revertentur a mala vitae suae via. | γλωσσόχομον: uterque γλωσσότομον | ἔχοντα: sic uterque | μεταγράψας cum Monac; Amb μεταγράψαι | αὐθεντίμων: ita uterque. Quae hac sectione breviter scripta sunt, Syrus pluribus aucta praebebat. Ita tradit in arcula etiam sandalia quibus ille tempore precandi usus esset et pallium apostoli inventa esse. Plurima vero ad piam rei commentationem pertinent, ad probandum, poenitentiae excitandae causa revelationem Pauli scriptam esse. Pergit enim inde a verbis quae iam adscripsimus hunc in modum: Then that man arose in wrath, and pulled down the building, and dug up the foundation, and found a box of white glass, and in it was that which the saint saw and wrote, namely Paul the apostle, the blessed and divine, with his stockings placed by the side of this Revelation — these stockings he used to wear on his feet at

ἕως τρίτης ἐράσεως ἡναγκάσθη ὁ ἀξιώματικὸς καταλῦσαι τὸν θεμέλιον, καὶ σκάψας εὗρεν γλωσσόκομον μαρμάρινον ἔχοντα τὴν ἀποκάλυψιν ταύτην, καὶ λαβὼν αὐτὴν ὑπέδειξεν τῷ ἄρχοντι τῆς πόλεως. ὁ δὲ ἄρχων ἰδὼν αὐτὸ κατησφαλισμένον μολύβδῳ ἀπέστειλεν τῷ βασιλεῖ Θεοδοσίῳ, εὐλαβούμενός τι ἕτερον εἶναι· ὅπερ δεξάμενος ὁ βασιλεὺς καὶ μεταγράψας ἔπεμψεν ἐν Ἱεροσολύμοις τὸ αὐθεντικὸν γράμμα. ἐγγράπτο δὲ ἐν αὐτῇ οὕτως.

<sup>3</sup> Ἐγένετο λόγος κυρίου πρὸς με λέγων· εἶπέ τῷ λαῷ τοῦ-

the time of prayer — and his cloak folded up, with this Revelation. When he found them, he brought them unto a judge, thinking that there was something of gold within it. And he carried it, still sealed, to king Theodosius; and that faithful and righteous king opened it, and he saw thus inscribed: Unto you I say, O sinners, for your sake God descended from heaven, and took a body from the Holy Ghost, and was hung upon a tree, that he might make you free from sin. And I sent unto you my just and righteous servants, that ye might turn unto the way of truth; but some of them ye killed, and some of them ye stoned, while they were preaching unto you the truth. But ye believed not all these. And I gave unto you a sacrament (mystery) for the repentance of life, and ye repented not. Now, understand and behold this Revelation: and repent of your wicked ways, and of everything which is hateful in the world. Now ye see the torments which are recorded in this Revelation; and every one who turneth not to the way of repentance shall be thus tormented. Hitherto ye have said: We have not known. Now, behold, ye see everything which is recorded.

Thus Christ gave this vision unto the great and blessed apostle Paul; who, so long as he was in the world, taught and preached; and now also, in this Revelation, He hath made known unto him that the sons of men should turn through him; after his death by this Revelation should they be instructed. Be astonished, O my beloved, at this man of wonders! How much he loved his Lord! And he concealed not from him even one thing of what took place; not in regard to the righteous, nor in regard to the wicked.

This is the last Testament which our Lord sent to the world by the hand of the father of the Gentiles, Paul the great preacher and blessed Apostle. Woe to every one who meets with it and does not truly understand what is signified by it: he shall have no part in the blessings of the just. But every one that turneth from the evil way and places these warnings before his eyes, will not be allowed to sin and, if he sins and repents, his repentance will be accepted. My brethren, stir up your minds, and see how many blessings and joys those have who do the will of God, and how many sorrows attach to the wicked. Do not transgress in any small word, for our Lord says, in the Gospel, that for every idle word which men shall speak they shall give account in the day of judgment. So order your ways that no idle words may escape from your lips, and be an occasion of stumbling to you. Leguntur autem ista omnia ad finem totius libri praepositis verbis: Atque sic haec apocalypsis inventa est.

<sup>a</sup> uterque προσηγορέα, item εἰ δὲ ἀνθρ. φύσις et παροργίζη. Cum priori-

τῷ· ἔως τότε ἁμαρτάνετε καὶ προστίθεσθε τῇ ἁμαρτίᾳ καὶ παροργίζετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ Ἀβραάμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προσηγορίᾳ, πτωχοὶ δὲ διὰ τὴν ὕλην τῆς ἁμαρτίας; γινώτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πᾶσα ἡ κτίσις ὑποτίθεται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη ἁμαρτάνουσα τὸν θεὸν παροργίζει. <sup>4</sup>πολλάκις γὰρ ὁ μέγας φωνήρ ὁ ἥλιος προσῆλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἔως τίνος ἀνέχεσαι ἐπὶ πᾶσαν ἁμαρτίαν τῶν ἀνθρώπων; κλειυσόν μοι, καὶ καταφλέξω αὐτούς· καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἡ μακροθυμία μου πάντων τούτων ἀλέγεται, ὅπως μετανοήσωσιν· εἰ δὲ μή, ἐλεύσονται πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. <sup>5</sup>πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα προσῆλθον τῷ κυρίῳ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἡμῖν δεδωκας τὴν ἐξουσίαν τῆς νυκτός, καὶ οὐκέτι στέγμεν τὰς κλοπὰς καὶ μοιχείας καὶ αἱματοχυσίας τῶν ἀνθρώπων· κλειυσον ἡμῖν, καὶ ποιήσωμεν εἰς αὐτοὺς τέρατα. καὶ ἐγένετο φωνή· ἡ μακροθυμία μου ἀνέχεται αὐτοὺς, ὅπως ἐπιστρέψωσιν· εἰ δὲ μήγε, ἤξουσιν πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. <sup>6</sup>ὁμοίως δὲ καὶ ἡ

bus Syrus consentit paene ad verbum. Pro τῷ Ἀβραάμ habet dei vivi. Verba τὰ δὲ ἔργα τοῦ σατανᾶ usque ὕλην τῆς ἁμαρτίας in brevius contraxit hunc in modum: sed opera diaboli operamini et ambulatis in mandatis eius. Extrema ἡ δὲ ἀνθρώπινος φύσις etc. perperam his reddita sunt: sed filii hominum dominantur omnibus creaturis, nisi forte interpres Anglus Syriaca male vertit.

<sup>4</sup> Syrus hanc sectionem multis exaggerat. Post ἁμαρτ. τ. ἀνθρώπων addit: fornication and adultery and murder and theft and avarice and oppression? All these the sons of men commit on earth. Verba κλειυσον etc. his reddit: Grant me permission, O Lord, that I may take vengeance upon them and without mercy destroy them by burning flame and make known thy power unto them, that they may understand, that thou only art God the Father of Truth. Vocem vero divinam quae respondet his composuit: I have heard and seen everything and know, and nothing is concealed from me; for my eyes do behold, and my ears do hear; but my goodness and long-suffering bear with them; peradventure they may turn and repent and their sins be forgiven. And if they do not repent and come unto me, I will judge them with a righteous judgment, and will reward every man according to his deeds.

<sup>5</sup> λέγοντες: ita uterque | στέγμεν: uterque στέγωμεν | μοιχείας: uterque μοιχείας | αὐτοῖς: ita Amb et Monac<sup>22</sup>; Monac<sup>2</sup> αὐτούς. Haec sectio apud Syrum simili modo legitur atque sectio 4. Male quidem pro ἡμῖν δεδωκας etc habet: tu solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

<sup>6</sup> αὐτοῖς: ita rursus uterque | ἤξουσιν: sic h. l. uterque, praegresso his ἤξουσιν.

ωπα ἔλαμπον ὡς ὁ ἥλιος, περιεζωσμένους ζώνας χρυσᾶς, κατέχοντας βραβεῖα ἐν ταῖς χερσὶν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἐγγεγραμμένον, πεπληρωμένους πάτης πραότητος καὶ ἐλέους. καὶ ἐπηρώτησα τὸν ἄγγελον· τίνας εἰσὶν οὗτοι; καὶ ἀποκριθεὶς εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνεργεῖν τὰς ψυχὰς τῶν δικαίων, ὥστε ἀταράχως πρὸς τὸν θεὸν παρεύονται. <sup>13</sup> καὶ εἶπον τῷ ἄγγέλῳ· θέλω ἰδεῖν τὰς ψυχὰς τῶν δικαίων καὶ τῶν ἁμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρὸς με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν. καὶ ἔβλεψα, καὶ ἶδον ὅλον τὸν κόσμον ὡς οὐδὲν ἐνώπιόν μου ἐκλειπόμενον. καὶ εἶπον τῷ ἄγγέλῳ· τοῦτό ἐστιν τὸ μέγεθος τῶν ἀνθρώπων; καὶ εἶπέν μοι· ναί· οὕτως γὰρ ἐκλείπει πᾶς ἄδικος. καὶ ἔβλεψα, καὶ ἶδον νεφέλην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἐστιν τοῦτο, κύριε; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἁμαρτωλῶν. <sup>14</sup> ἐγὼ δὲ ἔκλαυσα καὶ εἶπον τῷ ἄγγέλῳ· ἦθελα ἰδεῖν τὰς τῶν

X

ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (Quae iam sequuntur, a Graecis: ὅστινες ἀταρ. πρ. τ. ὁ. κορ. satis differunt.) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

<sup>13</sup> Inter ἶδον et ὅλον τ. κόσμ. in Amb spatium trium fere verborum est; nihil vero eiusmodi in Monac | uterque ἀδικία. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

<sup>14</sup> ἐξόδους ex conjectura addidimus; simile enim quid excidisse apparet | καὶ λέγει μοι usque ἔγγυς ἱερουσολέμου: haec ad fidem Syri supplenda iudicavimus. Vi-

ἔτι πάντα ἡ κτίσις ὑποτέτακται τῷ θεῷ, ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνει ἐνώπιον τοῦ θεοῦ. διὰ ταῦτα πάντα εὐλογεῖτε τὸν θεὸν ἀκαταπαύστως, ἔτι δὲ μάλλον δύνοντος τοῦ ἡλίου. ἐν αὐτῇ γὰρ τῇ ὥρᾳ πάντες οἱ ἄγγελοι ἔρχονται πρὸς τὸν θεὸν προσκυνῆσαι αὐτῷ, καὶ προσάγουσιν τὰ ἔργα τῶν ἀνθρώπων, ἐκαστου ὃ τι ἔπραξεν ἀπὸ πρωτὶ ἕως ἑσπέρας, εἴτε ἀγαθὸν εἴτε πονηρὸν. καὶ ὁ μὲν ἄγγελος περιέεται χαίρων ἐπὶ τὸν ἄνθρωπον, ἔθθα παρσικεῖ καλῶς· ἄλλος δὲ πορεύεται σκυθρωπάζων. πάντες οἱ ἄγγελοι τῇ τεταγμένῃ ὥρᾳ ἀπαντῶσιν εἰς προσκύνησιν τῷ θεῷ προσενεγκεῖν ἐκάστης ἡμέρας τὰ ἔργα τῶν ἀνθρώπων. ἀλλ' ὑμεῖς οἱ ἄνθρωποι ἀδιαλείπτως εὐλογεῖτε τὸν κύριον. ὅταν οὖν τῇ τεταγμένῃ ὥρᾳ παραγίνονται οἱ ἄγγελοι οἱ τῶν εὐσεβῶν ἀνδρῶν, χαίροντες καὶ ψάλλοντες ἀπαντῶσιν εἰς προσκύνησιν τῷ κυρίῳ, καὶ ἰδοὺ τὸ πνεῦμα τοῦ θεοῦ πρὸς αὐτούς· πόθεν ἦλθατε χαίροντες; οἱ δὲ ἀπεκριθέντες εἶπον· ἀπὸ τῶν εὐσεβῶν ἀνδρῶν πάρεσμεν, εἴτινες ἐν πάσῃ εὐσεβείᾳ τὸν βίον αὐτῶν διάγουσιν, φοβούμενοι τὸ ὄνομα τοῦ θεοῦ. κλειυσὼν αὐτούς, κύριε, ἕως τέλους μείναι ἐν τῇ δικαιοσύνῃ σου. καὶ ἦλθε πρὸς αὐτούς φωνή· καὶ ἐφύλαξα καὶ φυλάξω αὐτούς ἀπροσκόπτους ἐν τῇ βασιλείᾳ μου. <sup>9</sup> καὶ ὡς ἐγένετο αὐτοῦς ἀποστῆναι, ἦλθον ἕτεροι ἄγγελοι

guardians of the sons of men, from morning unto morning, go in before God, and everything that a mortal does is known, therefore prayer is appointed at that time, that peradventure at the hour when the angel of the Lord goeth, the mortal may be engaged in prayer; and they present before him the works of man, whatever he doeth, by day and by night. Remember therefore, O ye sons of men, and praise God all your days, and especially at the time when the angels worship. For first do the holy angels run, that they may reach that hour which is appointed to them for service, with their companions and friends; so also we, the sons of men.

<sup>8</sup> παραγίνονται: ita uterque. Item ἐγένετο. Ceterum Syrus non habet quae huius sectioni respondeant.

<sup>9</sup> λάμπων: ita uterque. Quae sectione nona leguntur, Syrus his expressit: Like (praecesserunt verba the sons of men: vide ad sect. 7.) as the other angels in their time run before God, and his Spirit goeth forth to meet them, and a voice cometh to them: Whence come my armies and my glorious angels, the messengers of glad tidings? and those angels of the righteous enter and say unto him: O Lord, now from holy men, who have come out from the world for thy holy name, have we come: some of them dwell in caves, and others in holes of the earth, weeping and distressed and tormented on account of their sins and the sins of this world; while they are hungry and thirsty for thy name's sake;

καὶ ἶδε τὸ αἰτούμενον. καὶ ἔβλεψα, καὶ ἶδον ἓνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίπτοντα ἐγγὺς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δίκαιός ἐστιν, καὶ ἰδοὺ πάντα τὰ ἔργα αὐτοῦ παρέρστησαν αὐτῷ ἐν τῇ ὥρᾳ τῆς ἀνάγκης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἅμα δὲ καὶ οἱ πονηροί. καὶ οἱ μὲν πονηροὶ οὐχ εὗρον τόπον ἐν αὐτῷ, οἱ δὲ ἀγαθοὶ ἐκυρίευσαν τῆς ψυχῆς τοῦ δικαίου, καὶ εἶπον πρὸς αὐτήν· ἐπίγνωθι τὸ σῶμα, ἔθεν ἐξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι εἰς ταῦτό ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς ἃ ἐπηγγείλατο ὁ θεὸς τοῖς δικαίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἠσπάσαντο αὐτήν ὡς γνώριμον οὖσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cussation; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou, O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his works. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

παρ' ὑμῶν καθ' ἡμέραν ἄγγελοι ἀπογράφονται ἐν βύβρασι. ὑμεῖς οὖν μὴ παύσασθε εὐλογεῖν τὸν θεόν.

<sup>11</sup> Καὶ ἐγενόμην ἐν πνεύματι ἁγίῳ, καὶ λέγει μοι ἄγγελος· δεῦρο ἀκολούθει μοι, ἵνα σοι ὑποδείξω τὸν τόπον τῶν δικαίων, ποὺ ἀπέρχονται μετὰ τὴν τελείωσιν αὐτῶν. καὶ ἐπαρεύθην ἅμα τῷ ἄγγελῳ, καὶ ἀνήνεγκέν με εἰς τοὺς βύβρασις ὑπὸ τοῦ στερεώματος, καὶ κατενόησα καὶ ἶδον ἐξουσίας μεγάλας καὶ φοβερὰς πλήρεις ἐργῆς, καὶ διὰ τοῦ στόματος αὐτῶν φλόγα πυρὸς ἐξερχομένην, καὶ πυρίνην ἐσθῆτα ἡμφιεσμένους. καὶ ἐπερώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐπὶ τὰς ψυχὰς τῶν ἁμαρτωλῶν ἐν τῇ ὥρᾳ τῆς ἀνάγκης· σὺ γὰρ ἐπίστευον ὅτι κρίσις ἐστὶν καὶ ἀνταπέδοσις.  
<sup>12</sup> καὶ ἀνέβλεψα εἰς τὸν βύβραν, καὶ ἶδον ἄγγελους, ὧν τὰ πρόσω-

<sup>11</sup> ἐπερώτησα: ita uterque. Paulio post item uterque ἐπερώτησα | ὅτι supplevi; uterque omittit. Priora usque τελείωσιν αὐτῶν Syrus his reddit: Again, after these things, I saw one of the spiritual ones coming unto me, and he caught me by the Holy Ghost, and carried me to the third heaven. And the angel answered and said unto me: Follow me, Paul, that I may shew unto thee the place of the saints, that thou mayest know whither they go, when they depart from the world. Post haec de suo addit: Then I will carry thee to the abyas beneath and shew thee the souls of sinners, where they dwell after the resurrection; that thou mayest know, O Paul, what will be their reward. Jam vero pergit cum Graecis, nisi quod alia intrudit, alia mutat: And I followed the angel, who made known to me all these things; and he carried me above, and I looked upon the firmament of heaven; and I saw that there were there principalities who had been in the world; and there were there spirits of deception, who lead astray the heart of the sons of men from God; and there are the evil spirits of accusation and fornication and the love of money, and all those things in which they walked; and, behold, they are gathered for witness; even all the evil spirits that are under heaven. And I saw there angels in whom there is no mercy; and their faces were full of wrath; every tooth they had protruded from their mouths, and their eyes sparkled like lightning; and the hair of their heads was thick and very strong; and as it were a flame of fire proceeded from their mouths. And I inquired of the angel who was with me, and said: What are these, my Lord? and he said to me: These are angels in whom there is no mercy, who are sent after the souls of sinners and the wicked, after those who had not repentance before they departed out of the world; who did not believe our God, nor wait for his salvation, that there might be unto them a Helper.

<sup>12</sup> ἶδον cum Monac; Amb εἶδον. Syrus: And again I saw above, on high, other angels, whose faces shone like the sun, and they had bound their loins with girdles in the likeness of gold and pearls, and they held in their hands crowns, and the seal of God was upon them, and they were clothed with gar-

ωπα λαμπρον ὡς ὁ ἥλιος, περιεζωσμένους ζώνας χρυσᾶς, κατέχοντα; βραβεῖα ἐν ταῖς χερσὶν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἐγγεγραμμένον, πεπληρωμένους πάτης πραότητος καὶ ἐλέους· καὶ ἐπηρώτησα τὸν ἄγγελον· τίνας εἰσὶν οὗτοι; καὶ ἀποκριθεὶς εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνεργεῖν τὰς ψυχὰς τῶν δικαίων, ὅτινες ἀταράχως πρὸς τὸν θεὸν πορεύονται. <sup>13</sup> καὶ εἶπον τῷ ἄγγέλῳ· θεῶν ἰδεῖν τὰς ψυχὰς τῶν δικαίων καὶ τῶν ἀμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρὸς με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν. καὶ ἔβλεψα, καὶ ἶδον ὅλον τὸν κόσμον ὡς οὐδὲν ἐνώπιόν μου ἐκλειπόμενα. καὶ εἶπον τῷ ἄγγέλῳ· τοῦτό ἐστιν τὸ μέγεθος τῶν ἀνθρώπων; καὶ εἶπέν μοι· ναί· οὕτως γὰρ ἐκλείπει πᾶς ἄδικος. καὶ ἔβλεψα, καὶ ἶδον νεφέλην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἐστὶν τοῦτο, κύριε; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἀμαρτωλῶν. <sup>14</sup> ἐγὼ δὲ ἔκλαυσα καὶ εἶπον τῷ ἄγγέλῳ· ἤθελα ἰδεῖν τὰς τῶν

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ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (*Quae iam sequuntur, a Graecis: οὗτινες ἀταρ. πρ. τ. ὁ. πορ. satis differunt.*) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

<sup>13</sup> Inter ἶδον et ὅλον τ. κόσμ. in Amb spatium trium fere verborum est; nihil vero eiusmodi in Monac | uterque ἀδικία. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

<sup>14</sup> ἔξοδον; ex coniectura addidimus; simile enim quid excidisse apparet | καὶ λέγει μοι usque ἕως ὧν ἔσται· haec ad fidem Syri supplenda iudicavimus. Vi-

δικαίων καὶ τῶν ἀμαρτωλῶν ἐξόδους, ποίῳ σχήματι ἐξέρχονται ἐκ τοῦ κόσμου. [καὶ λέγει μοι ὁ ἄγγελος· Παῦλε, βλέψον κάτω

dentur autem verba καὶ λέγει μοι ὁ ἄγγελος, et hoc loco et infra scripta causam erroris praebeuisse. | εἰς ταῦτό ἐν τῇ cum Monac; Amb εἰς ταῦτόν τῇ | λέγων: ita uterque. Syrus: And I, Paul, groaned and I wept. Then I said unto him: O my Lord, wilt thou not grant that I may see in what manner the souls of the righteous and of the wicked depart out of this world? and he said unto me: Paul, look down and see the thing which thou requestest. And I looked and saw, and beheld one of the sons of men fallen nigh unto death. And the angel said unto me: This is a just one and righteous in all his works. And I saw everything which he did for God standing before him in the hour of his departure from the world. Then I, Paul, perceived that he was righteous who was now dying; and he found for himself rest, even before dying. And there approached him wicked angels — when a righteous one departs, they do not find a place by him — and those good angels ruled over that righteous one. And they drew out of him the soul, while alluring it with rest; and again they restored it to him, while inviting it and saying: O soul, be assured, as for this thy body, O holy one, thou wilt return into it in the resurrection, and thou wilt receive the promises of the living God with all the saints. Jam sequuntur quae in Graeco textu non habent quibus respondeant. Sunt autem eiusmodi ut vix soli interpreti Syro adscribenda videantur. Then that soul was carried from the body; and they inquired after its health, as though it had grown up with them; and they took delight with it in love; and they said unto it: Blessed art thou, O happy soul, which every day didst perform the will of God, and now takest delight in pleasures. And there came to meet it he who was its guardian in its life, and said to it: O soul of mine, be of good courage, and be joyfull, and I will rejoice over thee that thou hast done the will of our Lord all the days of the life; and I carried thy good works, by day and by night, before God. And again I turned and said to my soul: Do not fear, in that behold thou seest a place thou hast never seen. And while I was beholding these things, that spirit was lifted up from the earth, that it might ascend to heaven. And there went out to meet it wicked powers, those that are under heaven. And there reached it the spirit of error and said: Whither dost thou presume, O soul? and art thou running that thou mayest enter heaven? Stop, that we may see; perhaps there is in thee something that belongs to us, that we may narrate a little. And that soul was bound there; and there was a fight between the good angels and the evil angels. And when that spirit of deception saw, it bewailed with a loud voice and said: Woe unto thee, O soul, that we have found in thee nothing of ours! and lo, all the angels and the spirits are helping thee against us, and behold these all are with thee; thou hast passed out from us. And there went forth another spirit, the spirit of the tempter, and the spirit of fornication; and they came to meet it; and when they saw it, they wept over it and said: How was this soul escaped from us! It did the will of God on earth, and behold the angels help it and pass it, and pass it along from us. And all the principalities and evil spirits came to meet it, even unto it; and they did not find in it anything that was from them; and they were not able to do anything to it; and they gnashed their teeth upon that soul and said: How hast thou escaped from us? And the angel which conducted it in life answered

καὶ ἶδε τὸ αἰτούμενον. καὶ ἔβλεψα, καὶ ἶδον ἓνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίπτοντα ἐγγὺς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δίκαιός ἐστιν, καὶ ἰδοὺ πάντα τὰ ἔργα αὐτοῦ παρστήσαν αὐτῷ ἐν τῇ ὥρᾳ τῆς ἀνάγκης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἅμα δὲ καὶ οἱ πονηροί. καὶ οἱ μὲν πονηροὶ οὐχ εὗρον τόπον ἐν αὐτῷ, οἱ δὲ ἀγαθοὶ ἐκυρίευσαν τῆς ψυχῆς τοῦ δικαίου, καὶ εἶπον πρὸς αὐτήν· ἐπίγνωθι τὸ σῶμα, ἔθεν ἐξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι εἰς ταυτό ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς ἃ ἐπηγγείλατο ὁ θεὸς τοῖς δικαίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἠσπάσαντο αὐτήν ὡς γνώριμον οὖσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cussation; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou, O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his works. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

πνεῦμα εἰς ἀπάντησιν αὐτῶν λέγων· δεῦρο, ψυχή, εἰσελθε εἰς τὸν τόπον τῆς ἀναστάσεως, ὃν ἡτοίμασεν ὁ θεὸς τοῖς δικαίοις αὐτοῦ.  
<sup>15</sup> καὶ εἶπεν πρὸς με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν κάτω καὶ θεώρησον τὴν ψυχὴν τοῦ ἀσεβοῦς, πῶς ἐξέρχεται ἐκ τοῦ σκηνώματος αὐτῆς, ἥτις ἐπαρόργισεν τὸν θεὸν λέγουσα· φάγωμεν καὶ πίωμεν· τίς γάρ ἐστιν ὁ καταβάς εἰς τὸν ᾄδην καὶ ἀναβάς καὶ ἀναγγείλας ὅτι ἔστιν κρίσις καὶ ἀνταπίδουσις; καὶ προσέσχον, καὶ ἶδον πάντα τὰ ἔργα αὐτοῦ, ἃ ἐποίησεν, σταθέντα ἔμπροσθεν αὐτοῦ. καὶ ἦλθον οἱ πονηροὶ ἄγγελοι καὶ οἱ ἀγαθοί. οἱ οὖν ἀγαθοὶ οὐχ εὗρον τόπον ἀναπαύσεως ἐν αὐτῇ· οἱ δὲ πονηροὶ ἐκυρίουσαν αὐτῆς λέγοντες· ὦ ταλαίπωρε ψυχὴ, πρόσχευε τῇ σαρκί σου· ἐπίγνωθι πόθεν ἐξέρχῃ· δεῖ γάρ σε ὑποστρέψαι εἰς τὴν σάρκα σου ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπκλάβῃς τὰ ἄξια τῶν ἀμαρτημάτων σου. <sup>16</sup> αὐτῆς δὲ ἐξεληθούσης ἐκ τοῦ σκηνώματος

<sup>15</sup> ἐπαρόργισεν: uterque επαροργισεν. Syrus: And the angel said: Look down, Paul, and see. And I looked down and saw, and behold another soul departing from the body. And I said unto him: O my Lord, whose soul is this? and he said unto me: Know thou that this man was wicked; and he provoked God by day and by night, while he said: There is nothing else for us in the world, except that we eat and drink with the young. For who has gone down to hell and come back, or told us that there is a judgment? And I saw that bitter hour; and I saw all his wickedness coming before him and after him, while it encompassed him before his eyes; and I saw that hour embittered to him from the judgment that was to come. And that man was saying: O that I had not been born, nor brought forth in the world! And I saw that the good angels descended to meet him, and they looked upon him and saw darkness encompassing him round about, and the foul odour of his evil deeds, so that they could not come nigh unto him; and there came also those evil angels. When that soul saw both parties, it was shaken. And those good angels saw that it had not one good work; and when they fled away from it, those evil angels took the rule over it and pulled it out in severe anger and haste. And when it went out, they turned it back three times, saying unto it: Look, O miserable soul, upon thy body and think of thy house; as for that from which thou departest, again wilt thou return unto it in the day of the resurrection, and thou wilt be recompensed, all that is proper, for thy wickedness.

<sup>16</sup> προέτρεχ. αὐτῇ. sic uterque, item πορεύει | uterque ὁ σὺν καὶ ἐκίστην | ἀπόλειπας: sic uterque | παροικήσασα κακοῖς: in utroque scriptum παροικήσασα κακός. Syriaca sic: And when they pulled it out, that daring one groaned in bitterness; and the angel who had conducted it in life ran before it, saying unto it: O miserable soul, I am thy angel that carried thy sins, day and night, before God. How often did I say unto thee: Do not despise the commandments of thy Lord. If I had power over myself, I would not do service for thee; no,

προέτρεχεν αὐτῇ ὁ συνήθης ἄγγελος αὐτῆς, λέγων πρὸς αὐτήν·  
ταλαιπῶρε ψυχή, ποῦ πορεύει; ἐγὼ εἰμι ὁ καθ' ἐκάστην ἡμέραν

not one hour in a day; but I have not power over myself; for he who created thee in his image and his likeness, he commanded us that we should do service for you; for God himself in kindness waited that, peradventure, ye would turn and not perish. Come, o soul; thou didst not awake in regard to the righteous judge, him who casts not aside any man; but every one is rewarded according to his work. Know thou, o soul, that from this time onward I will be a stranger unto thee. And that miserable soul was made ashamed, and its own angel distressed it. And when it arrived at the door of the firmament, that soul saw hosts of the wicked one, and it beheld those hosts that they placed a weight on its weariness, error and accusation and the spirit of deceiving. And when they came unto it, they said: O soul, whither wilt thou flee? O miserable soul, stop, that we may see if there is anything of ours. And when they saw it, they rejoiced and said: Yes, yes, there is in thee, and thou art altogether ours; now we know that even thine angel cannot help thee and save thee out of our hand. And the angel answered and said: Know ye that it is a soul of the Lord, and he will not cast it aside; neither will I surrender the image of God into the hand of the wicked one. The Lord supported me all the days of the life of this soul, and he can support me and help me, and I will not cast it off until it go up before the throne of God on high. When he shall see it, he hath power over it, and will send it whither he pleases. And when these things took place, behold a voice was heard from heaven, saying thus: Bring up that soul, which despised the word of the living God. And when it entered heaven, the ranks of angels saw it, they all exclaimed with one voice and said: Woe unto thee, O miserable soul, what answer hast thou for thy works? or how wilt thou render to the living God an answer for thine iniquity? Woe unto thee, when the angels worship him, what will be thy answer unto him who poured out upon thee his mercies, upon thee, by night and by day. And the angel of that soul answered and said: All ye, my friends, ask, pray and beseech God, that this soul may be taken from us and from our midst; for, lo, we are tormented by the stench of its odour. For ye perceive that from the time it came in among us, the odour of its stench hath passed upon all of us. And those angels who were with the angel of that soul, made supplication, and afterward it ascended to heaven. Then they brought it before the throne of God, and it worshipped before him. And the angel stood in fear before God, and saying: O Lord God, merciful and compassionate, the just judge; thou, O Lord, knowest this miserable soul; I am its angel, who performed for it service. I have been greatly distressed by the side of it. Do unto it, O Lord, according to thy mercies and thy just judgments. Thus also said the spirit of God: I am the spirit of Life, who have been with it and dwelt in it. I found in it no rest. Thou knowest, O Lord, that it hath afflicted me and distressed me, and not in the least hath it remembered thy commandments, O Lord, even for one hour. Do unto it, O Lord, according to thy just judgments. And lo a voice, saying: Where are thy fruits that I gave unto thee, that thou shouldst eat and take pleasure? Have I placed a difference between thee and the righteous? Have I not caused the sun to rise on them and on thee? And its mouth was stopped, and it had no answer. Then I heard ano-

ἀπογραφόμενος τὰς ἀμαρτίας σου. ἀπέλεσας τὸν καιρὸν τῆς μετανοίας· καταισχύνθητι σφόδρα. ὅτε δὲ ἔφθασεν, ἰδὼν αὐτὴν πάντες οἱ ἄγγελοι καὶ ἀνεβήσαν μιᾷ φωνῇ λέγοντες· οὐαί σοι, ταλαίπωρε ψυχὴ· ποῖαν ἀπολογίαν ἤλθες δοῦναι τῷ θεῷ; καὶ εἶπεν ὁ ἄγγελος τῆς ψυχῆς ἐκείνης· κλαύσατε αὐτὴν ἅπαντες ἅμα ἐμοί. καὶ προσελθὼν ὁ ἄγγελος προσεκύνησεν τῷ κυρίῳ λέγων· κύριε, ἰδοὺ ἡ ψυχὴ ἡ παραικήσασα κακοῖς ἐν τῷ βίῳ αὐτῆς καὶ ἐν τῇ ζωῇ αὐτῆς τῇ προσκαίρῳ· ποιήσον αὐτῇ κατὰ τὸ κρίμα σου. καὶ ἐγένετο φωνὴ πρὸς τὴν ψυχὴν ἐκείνην λέγουσα· πεῦ ἐστὶν ὁ κάρπος τῆς δικαιοσύνης σου; ἡ δὲ ἐφωμώθη, μὴ ἰσχύουσα δοῦναι ἀπόκρισιν. καὶ πάλιν ἐγένετο φωνὴ πρὸς αὐτὴν· ἔστις ἡλέησεν, ἐλεηθήσεται· ἔστις οὐκ ἡλέησεν, οὐκ ἐλεηθήσεται. παραδοθήτω ἡ ψυχὴ αὕτη ἀνίλει ἄγγελῳ Τεμελούχῳ καὶ βληθήτω εἰς τὸ σκότος τὸ ἐξώτερον, ὅπου ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ ἐγένετο φωνὴ ὡς μυριάδων λέγουσα· δίκαιος εἶ, κύριε, καὶ δικαία ἡ κρίσις σου. <sup>17</sup> καὶ ἔτι

ther voice, saying: Just, o Lord, and right are thy judgments; and there is in them no partiality; for as for every one who hath practised mercy, the mercy he hath practised will be shewn unto him in the day of judgment. And afterward, there went forth a command against that miserable soul, that it should be delivered unto the angel which was stationed over torment, and that he should carry it into outer darkness; that it might be tormented there, until it return to its house in the resurrection; and then it and its body should receive torment together, as they sinned here. Again I heard a voice which said: Righteous art thou, o Lord, and very right are thy judgments.

<sup>17</sup> ἔτι (Monac f<sup>v</sup>) ἂν εἰ et λαμβάνειν: ita in utroque legitur, quae scripturae barbarae vix tolerabilis videtur | οἶδος: codd. εἶδος | τρέχουσιν: uterque τρέχον | ἐν ἑλῳ ὁ [Amb om] ἄγγελος etc. haec vix sana vel integra sunt | ἀμαρτημάτων secundo loco pro ἀμαρτιῶν substitutus, quod tuentur codices. Conferenda huc Syrus haec habet: And when they brought that soul, it wept and said: O God, merciful and just and righteous and right in all thy works, there are seven days since I departed from my body, and I have been delivered to angels, and they have carried me to dreadful places, and there tormented me these days. And a voice came unto it, saying: If thou hadst practised mercy, mercy would have been unto thee. On this account the day thou wast carried off, there was no mercy for thee. And that miserable soul said: I have not sinned, O Lord! Then anger burned against that soul, and the just judge went forth and said: O angel of this soul, come and make known all its works. And he stood in great fear; and the angel held in his hand the like of a writing and said: Behold the sins of this soul in my hand, from the day it was fourteen years old until this day. And behold a voice saying: Unto thee I say, O miserable soul, if thou hadst repented before thy

ἴδον, καὶ ἰδοὺ ἄλλη ψυχὴ ἦγετο ὑπὸ ἀγγέλου, καὶ ἐκλαίεν λέγουσα· ἐλέησόν με, ὁ δίκαιος κριτῆς, καὶ ῥύσαι με ἐκ χειρὸς τοῦ ἀγγέλου τούτου, ὅτι δεινὸς καὶ ἀνελετήμων τυγχάνει. καὶ ἦλθεν φωνὴ πρὸς αὐτὴν λέγουσα· πάντως ἀνελετήμων ἐγένου, καὶ διὰ τοῦτο οὕτως παρεδόθης τῷ τοιούτῳ ἀγγέλῳ. ὁμολόγησον τὰς ἁμαρτίας σου, ἃς ἐποίησας ἐν τῷ κόσμῳ. καὶ εἶπεν ἡ ψυχὴ ἐκείνη· οὐχ ἤμαρτον, ὁ δίκαιος κριτῆς. καὶ εἶπεν ὁ κύριος πρὸς τὴν ψυχὴν ἐκείνην· ἀμὴν δοκεῖς ἵνα ἂν εἰ εἰς τὸν κόσμον, καὶ λανθάνειν τοὺς ἀνθρώπους· οὐκ οἶδας ὅτι, ἡνῶκα ἂν τις τελευτήσῃ, ἔμπροσθεν τρέχουσιν αἱ πράξεις αὐτοῦ καὶ τε ἀγαθαὶ καὶ τε πονηραὶ εἰσιν; καὶ ταῦτα ἀκούσασα ἐφωμώθη. καὶ ἤκουσα τοῦ κριτοῦ λέγοντος· ἐὰν ἔλθῃ ὁ ἀγγελος ἐπὶ χεῖρας ἔχων τὸ χειρόγραφον τῶν ἁμαρτημάτων σου. καὶ λέγει πρὸς τὸν ἀγγελον ὁ κριτῆς· σοὶ λέγω τῷ ἀγγέλῳ, πάντα ἔασον, λέγε ἃ ἔπραξεν πρὸ πάντε ἐτῶν τῆς τελευτῆς αὐτοῦ. κατ' ἐμοῦ σοι ὁμνῶ, ὅτι τῷ πρώτῳ αἰῶνι τῆς ζωῆς αὐτοῦ λήθῃ ἐγένετο πάντων τῶν προγεγονότων αὐτοῦ ἁμαρτημάτων. καὶ ἀποκριθεὶς ὁ ἀγγελος εἶπεν· κύριε, κλείουσιν παραστήναι τῶν ἀγγέλων τὰς ψυχάς. <sup>18</sup> καὶ

death, I would not have remembered even one of thy sins: if thou hadst repented three months or three days before now, I would not have remembered even one of thy sins. And now I swear by my angels and by the strength of my arm, if one hour before thy death thou hadst repented, I would have received thee. But order that the angel of such and such a soul come and bring hither the souls with them.

<sup>18</sup> Graecis hac sectione scriptis plerisque satis respondent Syriaci: And in the same hour they stood before God; and that soul recognized those souls against whom it had sinned. And lo a voice saying: Lofty and fearful one, behold thy servants standing before thy majesty. Then that soul said: This soul hath not ceased, and sleep hath not entered its eyes, until it killed that soul; and it shed blood upon the earth, and with another soul it committed adultery, and then it committed the sin of abortion upon it. Then said the judge: Thou knowest, O miserable soul, that as for every one who committeth wrong on a companion, if he dies first, I keep him until his murderer and his enemy come; then they will stand before the just judge, and every man will be rewarded according to his works. And God commanded that that soul be committed to the hand of the angel for the lowest Tartaros, and there be tormented until the resurrection. And when these things took place, I heard a voice, saying: Just and right is the judgment of God. And again was there another voice of myriads of angels praising God and saying: Righteous art thou, O Lord, and very right are thy judgments; and there is no partiality with thee.

αὐτῇ τῇ ὥρᾳ παρέστησαν. καὶ εἶπεν ὁ κύριος τῆς ψυχῆς ἐκείνης· ἐπίγνωθι τὰς ψυχὰς ταύτας, καὶ εἴ τι ἡμαρτες εἰς αὐτάς. ἡ δὲ ἀποκριθεῖσα εἶπεν· κύριε, οὐ πεπλήρωται ἐνἑαυτὸς ἀφ' οὗ τὴν μίαν ἐφόνευσσα καὶ οἶκησα μετὰ τῆς ἁλλης. οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ἠδίκησα αὐτήν. καὶ εἶπεν ὁ κύριος πρὸς αὐτήν· οὐκ οἶδας ὅτι ὁ ἀδικῶν τινὰ ἐν τῷ κόσμῳ, ὅταν τελευτήσῃ, φυλάττεται εἰς τὸν τόπον ἕως οὗ ὃν ἠδίκησεν ἔλθῃ, καὶ ἀμφοτέρω ἐνώπιόν μου κριθήσονται, καὶ ἕκαστος ἀπολάβῃ κατὰ τὰ ἔργα αὐτοῦ; καὶ ἤκουσα φωνῆς λεγούσης· παραδεθήτω ἡ ψυχὴ αὕτη Ταρταρούχῳ ἄγγέλῳ, καὶ φυλαττέσθω ἕως τῆς μεγάλης ἡμέρας τῆς κρίσεως. καὶ ἤκουσα φωνῆς ὡς μυριάδων λεγόντων· δίκαιος εἰ σύ, κύριε, καὶ δικαία ἡ κρίσις σου.

<sup>19</sup> Καὶ λέγει πρὸς με ὁ ἄγγελος· ἴδε ταῦτα πάντα; καὶ

<sup>19</sup> Verba καὶ ἀπεκρίθην et θύρας ἱπσὶ supplevimus | χρυσέην, χρυσοῦς, χρυσάς cum Monac, nisi quod habet -εῖν, -εοῦς. Amb χρυσωτῇν, χρυσσοῦς, χρυσάς | ἐπερώτησα ex utroque edidimus | Ante ἀγγέλων Monac habet εἶσον των, Amb εἶσον τὸν. Ex hac scriptura non tam στυν ἀπο (υπο) των quam participium ut εἰσιόντων, ἐλθόντων (των) elicendum videtur. Postea in utroque codice est γνωρίζονται, sed ω et ο saepe in utroque confusa sunt. Ex Syro interprete huc spectant haec: Then said unto me the angel who was with me: Dost thou see all these, Paul? and I said unto him: I see, O my Lord. And he said unto me: Follow me, and I will shew thee the place of the righteous. And I followed the angel, and he took me and caused me to fly, and carried me up to the third heaven. Then he placed me at a door; and I looked upon the door, and saw the likeness of fine gold; and before it two posts like adamant, and two tablets of gold above them, and they were full of writings. And the angel who was with me turned and said unto me: Do not fear, Paul, to enter this door; for every man is not permitted, only those in whom there is great purity, and in whom evil dwells not. And I inquired of the angel who was with me, and said unto him: Why are these writings inscribed on those tablets? and he answered and said unto me: These are the names of the righteous, as our Lord said to his disciples: Rejoice not that devils are subject unto you, but rejoice that your names are written in heaven. These are they who praise God with all their hearts, and on earth are sojourners. I inquired of him: O my Lord, are their names written while they are on earth? and he answered and said unto me: Yes; not only are their names written, but their works from day to day: the angel, their minister, brings tidings of their works every day from morning to morning; they are known to God by their hearts and their works. And after they are recorded, if there happen to them a matter of sin or deficiency, it is purified by chastisement, according to their sin; that there be not unto them any defect in their strivings. They are known through the angel who performed for them service before they had departed from the world.

ταμοῦ δένδρα πεφυτευμένα πλήρεις καρπῶν διαφόρων· καὶ ἐπέβλεψα ἐξ ἡλίου ἀνατολῶν, καὶ ἶδον ἐκεῖ δένδρα πανμεγέθη πλήρεις καρπῶν· ἣν δὲ ἡ γῆ ἐκείνη λαμπροτέρα ἀργυρίου καὶ χρυσοῦ, καὶ ἦσαν ἐν ταῖς φοίνικιν ἐκείναις ἀναδενδράδες, καὶ μυρίαι ἀκρεμόνες καὶ μυρίαι βότρυνες ἐφ' ἐκάστου κλήματος. καὶ εἶπα τῷ ἀρχαγγέλῳ· τί ἐστὶν τοῦτο, κύριε; καὶ λέγει μοι· αὕτη ἐστὶν ἡ ἀχέρουσα λίμνη, καὶ ἔσωθεν αὐτῆς ἡ πόλις τοῦ θεοῦ. οὐ πάντες δὲ συγχωροῦνται εἰσελθεῖν ἐν αὐτῇ, πλὴν ἂν τις μετανοήσῃ ἀπὸ τῶν ἀμαρτιῶν αὐτοῦ· ὅταν δὲ μετανοήσῃ καὶ μετασταθῇ τῷ βίῳ, παραδίδοται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν εἰς τὴν ἀχέρουσαν λίμνην. καὶ λοιπὸν εἰσφέρει αὐτὸν εἰς τὴν πόλιν τοῦ θεοῦ πλησίον τῶν δικαίων. ἐγὼ δὲ ἐθαύμασα, καὶ εὐλόγησα τὸν θεὸν ἐπὶ πάντιν οἷς ἶδον. <sup>23</sup> καὶ εἶπεν πρὸς με ὁ ἄγγε-

that those same groaned and said: Why did such a word escape from our mouth? and they were meditating on some small word, why they had uttered it. And I saw men there rejoicing and exalting and praising the Creator; and I inquired of him: Who are these, master? and he said unto me: These were men who were married in the world and preserved their union, as God said unto them, and kept his commandments; and their bed was pure, and behold they have delight and rejoice for ever and ever. But as for virgins, and those who were persecuted from the world and hungered and thirsted for righteousness, God shall give unto them blessings more than these, O son. And behold I shew unto thee, O Paul. And after these things he carried me to the eastward of that place; and I saw there a river of water, and its waters were white, more so than milk; and he said unto me: Dost thou see these, Paul? and I said to the angel: What are these, O my Lord? and he said to me: This is the sea of the Eucharista (id quod ex miro interpretis errore fluxit). To the east of this sea is the city of Christ, and not every man is permitted to enter that city; that is the way with the men who have committed adultery and wickedness, and kept not his commandments; they will not enter into it. But if a man turn from them and repent of his iniquity before his death, just when he departs from earth, the angels bring him, and he worships before the throne of God, and he has the mark of repentance. And he is committed unto Michael, the chief of the angels, who conducts him over this sea of Eucharista, and introduces him to the city of Christ, and he is joined with those who sinned not. And I gave praise for what I saw.

<sup>23</sup> τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ ἴτα ε conjectura scripsimus. Eorum loco in utroque codice nihil est nisi ὥσπερ τὸ. Praeterea φῶς τοῦ κόσμου ex Monac est; Amb om φῶς τοῦ. Idem om τὸ ante πλάτος. Syrus: And the angel who was with me answered and said unto me: Come with me, and I will introduce thee into the city. And while I was standing by that sea of joy, he brought me unto a ship, and he placed me in it, and it resembled pure gold. And I saw a multitude of angels, more than three thousand, praising and slinging and raising hallelujahs before me, until I arrived at the city of Christ. And those who dwell

πολλὰ ἀγαθὰ ἤτοιμασεν ὁ θεὸς τοῖς ἀνθρώποις, καὶ οὐ ποιεῦσιν τὸ θέλημα αὐτοῦ, ἵνα τούτων ἀπολαύσωσιν. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ἐστιν οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν Ἐνῶχ ὁ μάρτυς τῆς ἐσχάτης ἡμέρας. <sup>21</sup> καὶ λέγει μοι ὁ ἄγγελος· βλέπε, ὅσα σοι ὑποδεικνύω ἐν τῷ τόπῳ τούτῳ, μὴ ἀναγγεῖλῃς αὐτά, πλὴν ἅπερ λέγω σοι. καὶ ἔστησέν με ἐπάνω τοῦ ποταμοῦ, οὗ ἡ ἀρχὴ ἐστήρικτο εἰς τὸν κύκλον τοῦ οὐρανοῦ· ὁ δὲ ποταμὸς ἐστιν οὗτος ὁ κυκλῶν παῖσαν τὴν γῆν. καὶ λέγει μοι· οὗτος ὁ ποταμὸς ὠκεανὸς ἐστιν. καὶ ἦν ἐκεῖ φῶς μέγα. καὶ εἶπα· κύριε, τί ἐστὶ τοῦτο; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ γῆ τῶν πραέων. ἡ οὐκ οἶδας ὅτι γέγραπται· μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν; αἱ οὖν ψυχαὶ τῶν δικαίων ἐν τῷ τόπῳ τούτῳ φυλάττονται. καὶ εἶπα τῷ ἄγγέλῳ· πότε οὖν φανεραὶ γενήσονται; καὶ εἶπέν μοι· ὅταν ἔλθῃ ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως καὶ καθίσῃ ὁ κριτὴς· τότε οὖν προστάξει καὶ ἀποκαλύψει τὴν γῆν, καὶ αὕτη ἀναλάμψει, καὶ ἀναφάνωσιν ἐν αὐτῇ οἱ ἄγιοι καὶ κατατρυφήσωσιν ἐν ταῖς ἀγαθοῖς τοῖς ἀποκειμένοις ἀπὸ καταβολῆς κόσμου. <sup>22</sup> καὶ ἦσαν παρὰ τὸ χεῖλος τοῦ πο-

<sup>21</sup> σοι prim. supplendum duximus | ἀποκαλύψει τ. γῆν: in edd. scriptum est ἀποκ. τὴν πρώτῃν | ἀναφάνωσιν et κατατρυφήσωσιν: hanc codicum scripturam tolerabilem iudicavimus. Syriaca vide ad sectionem 22.

<sup>22</sup> πλήρεις (uterque -ρις) bis: hunc soloecismum ex utroque edidimus | οὐ πάντ. δὲ ex Monac; Amb om δὲ | ἐάν τις μετανοήσῃ ex Monac; Amb -νοήσῃ.

Quae sectionibus 21 et 22 leguntur, Syrus rursus libere transformavit: And the angel who was with me answered and said unto me: Whatever I shew thee in his place, reveal not on earth unto the sons of men; for flesh and blood understand not the life which is after the resurrection; but after the resurrection they shall know. And I saw there things unutterable by a tongue of flesh. And I looked upon that land, and I saw that there was in it a river of water, and it had on its margins trees planted, on this side and on that side; and every one brings forth fruits, once every month; and these fruits are formed in all likenesses. And I saw there, in the east of that place, that it is the most desirable of all the creations of the living God; and that land was very light; and in it were trees of life, and they were full of fruit, from their root to their top. And the angel who was with me answered and said unto me: See these, O my son; God hath made ready these for those who are worthy of them. And again he said unto me: These are the promises which God hath promised to his saints; and know thou that there are seven times more than these; those which eye hath not seen nor ear heard, nor into the heart of a mortal have they entered. And behold I say unto thee, Paul, concerning the holy men who have departed out of the world, and have seen these promises, which God hath made ready,

ταμοῦ δένδρα πεφυτευμένα πλήρεις καρπῶν διαφόρων· καὶ ἐπέ-  
βλεψα ἐξ ἡλίου ἀνατολῶν, καὶ ἶδον ἐκεῖ δένδρα πανμεγέθη πλή-  
ρεις καρπῶν· ἦν δὲ ἡ γῆ ἐκείνη λαμπροτέρα ἀργυρίου καὶ χρυ-  
σίου, καὶ ἦσαν ἐν ταῖς φοίνικιν ἐκείναις ἀναδενδράδες, καὶ μυ-  
ρίαι ἀκρεμόνες καὶ μυρίαι βότρυες ἐφ' ἐκάστου κλήματος· καὶ  
εἶπα τῷ ἀρχαγγέλῳ· τί ἐστὶν τοῦτο, κύριε; καὶ λέγει μοι· αὕτη  
ἐστὶν ἡ ἀχέρουσα λίμνη, καὶ ἔσωθεν αὐτῆς ἡ πόλις τοῦ θεοῦ. οὐ  
πάντες δὲ συγχωροῦνται εἰσελθεῖν ἐν αὐτῇ, πλὴν ἐάν τις μετα-  
νοήσῃ ἀπὸ τῶν ἁμαρτιῶν αὐτοῦ· ὅταν δὲ μετανοήσῃ καὶ μετα-  
σταθῇ τοῦ βίου, παραδίδοται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν  
εἰς τὴν ἀχέρουσαν λίμνην, καὶ λοιπὸν εἰσφέρει αὐτὸν εἰς τὴν πό-  
λιν τοῦ θεοῦ πλησίον τῶν δικαίων. ἐγὼ δὲ ἐθαύμασα, καὶ εὐ-  
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saw men there rejoicing and exalting and praising the Creator; and I inquired of  
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was with me answered and said unto me: Come with me, and I will introduce  
thee into the city. And while I was standing by that sea of joy, he brought me  
unto a ship, and he placed me in it, and it resembled pure gold. And I saw a  
multitude of angels, more than three thousand, praising and singing and raising  
hallelujahs before me, until I arrived at the city of Christ. And those who dwell

λος· ἀκολουθεῖ μοι, ἵνα εἰσάξω σε εἰς τὴν πόλιν τοῦ θεοῦ καὶ εἰς τὸ φῶς αὐτῆς. τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ φῶς τοῦ κόσμου καὶ ὑπὲρ τὸ χρυσίον, καὶ τεῖχη ἐκύκλουν αὐτήν. τὸ δὲ μῆκος καὶ τὸ πλάτος αὐτῆς σταδίων ἑκατον. καὶ ἶδον δώδεκα πύλας κεκοσμημένας σφῆδρα φερούσας εἰς τὴν πέλιν, καὶ ποταμοὶ τέσσαρες ἐκύκλουν αὐτήν, ῥέοντες μέλι καὶ γάλα καὶ ἔλαιον καὶ οἶνον. καὶ εἶπον τῷ ἁγγέλῳ· κύριε, τίνας οἱ ποταμοὶ οὗτοι; καὶ εἶπέν μοι· οὗτοι οἱ δίκαιοι ἐν τῷ κόσμῳ ὄντες οὐκ ἐχρήσαντο τοῦταις, ἀλλ' ἐταπείνωσαν ἑαυτοὺς διὰ τὸν θεόν· ἐνταῦθα δὲ μυριοπλάσιον ἀντιλαμβάνουσιν.

<sup>24</sup> Ἐγὼ δὲ ἐισερχόμενος εἰς τὴν πέλιν εἶδον δένδρον λίαν ὕψη-

in it, when they saw me, rejoiced with great joy and came out unto me and escorted me in. And when I went within that city, there was there a great river; and that city was light, seven times more than the sun; and it had seven walls round about it, and twelve thousand strong towers within it; and between them every one was a furlong. And I said to the angel who was with me: What are these, O my Lord? and he said unto me: These are the towers which separate between the sons of men. And when I beheld, I wondered and was astonished at the glory of that country. Afterwards I saw the gates open in that part and adorned with everything comely. And there were four rivers round about it: one on the east, and one on the west, and one on the north, and one on the south. And I said unto the angel who was with me: What are these rivers, O my Lord? and he said unto me: These four rivers are the likeness of those which are on earth: Gihon and Pison and Euphrates and Tigris.

<sup>24</sup> ἔχοντα ex utroque est; item his ἐπερώτησα. | οἱ συνερχόμενοι: codd. ἔσοι συνερχόμενοι. Syriaca: And I saw within the gates of that city great trees, which were very high; they had no fruits, but only leaves. And I saw a few men dwelling in the midst of those trees, who wept very much whenever a just man entered into the city; and they themselves were bowed down and tormented; and when I saw them, I wept, and said unto the angel who was with me: Who are these, who were not worthy to enter into the city? And the angel said unto me: It is more suitable for us to weep for these than for any men. And I answered and said: Wherefore, my Lord? And the angel said unto me: These were mourners and fasters, and they were occupied in prayer; but their heart was lofty before God, and they could not offer even one homage. Their heart was strong, and they supposed their business was going on well; they had not heard that God is opposed to the lofty, and giveth grace to the humble. And know thou, O Paul, that more than all men they praised themselves, and they gave to no man any salutation. To whom they pleased, they opened the door; but him to whom for God's sake it was necessary to open, on account of his being a stranger, they buffeted. This their high-mindedness hath prevented their entering in here. The Lord of glory, who was reviled by a cruel people, how did he bear all this, for the sake of the turning of one sheep, that it might not perish. Then knew how they ought to do, I declare unto thee, Paul, that these have taken more pains

λὸν πρὸ τῶν θυρῶν τῆς πόλεως μὴ ἔχοντα καρπὸν, καὶ ἐλίγους ἄνδρας ὑπεκάτω αὐτοῦ, καὶ ἐκλαιον σφόδρα, καὶ συνέκυπτον αὐτοῖς τὰ δένδρα. καὶ ἰδὼν αὐτοὺς ἐκλαυσα, καὶ ἐπερώτησα τὸν ἄγγελον· τίνας εἰσὶν οὗτοι, ὅτι οὐκ ἐτράπησαν εἰσελθεῖν ἐν τῇ πόλει; καὶ εἶπέν μοι· ναί. ῥίζα πάντων τῶν κακῶν ἐστὶν ἡ κεκοδοξία. καὶ εἶπον· καὶ τὰ δένδρα ταῦτα διὰ τί οὕτως ἐταπείνωσαν ἑαυτά; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπέν μοι ὅτι διὰ τοῦτό εἰσιν τὰ δένδρα μὴ καρποφοροῦντα, διὰ τὸ μὴ ἀποστῆναι ἀπὸ τοῦ ἐκ τῆς ὑπερηφανίας. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, διὰ τίνα χάριν πρὸ τῶν θυρῶν τῆς πόλεως ἀπετέθησαν; καὶ ἀποκριθεὶς εἶπέν μοι· διὰ τὴν πολλὴν ἀγαθότητα τοῦ θεοῦ, ἐπειδὴ ἔθεν μέλει ἐρχεσθαι ὁ Χριστὸς εἰς τὴν πόλιν, καὶ ἵνα οἱ συνεργήμενοι πρεσβεύουσιν ὑπὲρ τεύτων, καὶ εἰσαχθῇσονται σὺν αὐτοῖς. <sup>25</sup> ἐγὼ δὲ ἐπορευόμενος ἐδηγούμενος ὑπὸ τοῦ ἀγγέλου, καὶ ἑστησέν με ἐπάνω τοῦ ποταμοῦ. καὶ ἰδὼν ἐκεῖ πάντας τοὺς προφήτας· καὶ ἐλθόντες ἠσπάσαντό με λέγοντες· χαίροις, Παῦλε, ἀγαπητέ τοῦ θεοῦ. ἐγὼ δὲ εἶπον τῷ ἀγγέλῳ· κύριε, τίνας εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοι εἰσιν πάντες οἱ προφῆται, καὶ αἱ ἐῖδαί αὐταὶ πασῶν τῶν προφητειῶν, καὶ ἔστις ἐλύπησε τὴν ψυχὴν αὐτοῦ μὴ ποιήσας τὸ θέλημα αὐτῆς διὰ τὸν θεόν· ἐξερχόμενος οὖν ἐρχεται ἐνταῦθα, καὶ ἀσπάζονται αὐτὸν οἱ προφῆται.

than all the saints; but their loftiness was not bowed. This is the cause that prevented them from entering within.

<sup>25</sup> Ἰδὼν ex Monac; Amb εἰδὼν | πασῶν τ. προφητειῶν: uterque codex πασῶν τ. προφητειῶν | καὶ ὅστις ἐλύπησε τ. ψυχ. αὐτ. μὴ ποι. τὸ θέλ. αὐτῆς (edd. -τοῖς) etc.: ita in utroque scriptum est. Videntur illi indicari quibus ἡ κατὰ θεὸν λύπη commissis peccatis a Paulo 2 Cor. 7, 10. tribuitur. Cf. Syriaca, in quibus tota sectio sic expressa est: After I passed from thence, I was going along with the angel; and he carried me up over a river, and I saw there the prophet Isaiah, and with him Jeremiah and Ezekiel and Moses, and all the line of the prophets; they rose and inquired after my health (ἠσπάσαντό με). And I said to the angel who was with me: What place is this? And he answered and said unto me: This is the place of the prophets, and of those who distressed their souls for God. When these depart from the world, they are carried to worship before God; then they are committed to Michael, the chief of the angels; and they are introduced into the city of the prophets, and these inquire after their health (ἀσπάζονται αὐτὸν) as of brethren, and they love them, because they have done the will of God; and they are all in the same enjoyment.

<sup>26</sup> καὶ ἀπήγαγέν με ὁ ἄγγελος ἐκ νότου τῆς πόλεως, ἔθα ἐστὶν ὁ ποταμὸς τοῦ γάλακτος. καὶ ἶδον ἐκεῖ πάντα τὰ νήπια ἃ περ ἀπέκτεινεν ὁ βασιλεὺς Ἡρώδης διὰ τὸ ὄνομα τοῦ κυρίου. <sup>27</sup> καὶ ἦρξεν με πάλιν ὁ ἄγγελος ἐξ ἀμφηλίου πόλεως, καὶ ἶδον ἐκεῖ τὸν Ἀβραάμ, τὸν Ἰσαάκ, τὸν Ἰακώβ. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ὁ τόπος οὗτος; καὶ εἶπέν μοι· πᾶς ὅστις γίνεται φιλόξενος τοῖς ἀνθρώποις, ἐξερχόμενος ἐκ τοῦ κόσμου ἔρχεται ἐν ταύθᾳ, καὶ ἀσπάζονται αὐτὸν ὡς φίλον τοῦ θεοῦ διὰ τὴν φιλοξενίαν. <sup>28</sup> καὶ πάλιν ἀπήγαγέν με εἰς ἕτερον τόπον, καὶ ἶδον ἐκεῖ ποταμὸν ἐλαιόμερπον ἐκ βερρᾶ τῆς πόλεως, καὶ ἶδον ἐκεῖ εὐφραινόμενους καὶ ψάλλοντας. καὶ ἠρώτησα· τίνας εἰσὶν οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοι εἰσιν οἱ ἀναθήμενοι ἑαυτοῦς τῷ θεῷ· οὗτοι γὰρ εἰσάγονται ἐν τῇ πόλει ταύτῃ. <sup>29</sup> καὶ ἐπέβλεψα,

<sup>26</sup> Ἰδον ex Monac est; Amb (ut plerumque, sed non semper) εἶδον. Syriaca: Then he carried me to the south of the city, and I saw there infants, those whom Herod killed; and they also rose and inquired after my health. And the angel who was with me answered and said unto me: Whoever has kept his virgin and the parity of his soul, he, when he departeth from the world, worships before the throne of God; and he is committed to Michael, the chief of the angels, who brings him to these infants, and they inquire after his health as of a father.

<sup>27</sup> ἐξ ἀμφηλίου: sic uterque. Item ἐπερώτησα. Syriaca: Then he brought me to the east of the city, and I saw there honourable old men, and the just patriarchs, Abraham and Isaac and Jacob, and the whole bands of righteous ones; and they inquired after my health with joy. And I said to the angel who was with me: Who are these, O my Lord? And he answered and said unto me: Every one who loveth strangers and sheweth mercy unto the sons of men, when he departs from the world and worships before God, by this road he goes in unto these saints, and is joined with them in this city; and they inquire after his health, and also love him, because he loved strangers like them; and they introduce him into the promised land.

<sup>28</sup> Syriaca: And he brought me to the north of the city, and I saw there sons of men who were rejoicing and exulting and taking delight. And I said to the angel who was with me: Who are these, my Lord? And he said: These are they who devoted themselves unto God with all their heart, and entered this place without fear.

<sup>29</sup> Ἐψάλλον ex Monac; Amb ἔψαλλον | ὑπήκουον αὐτῷ et postea οὕτως ὑπακούουσιν uterque. Apud Syrum iis quae Graece leguntur haec praeposita sunt: And again he brought to the midst of the city, and there were within it twelve walls which were very high; and I inquired of the angel who was with me and said: O my Lord, is there yet any other place more than these? And he said unto me: Each one is more glorious than the other, from the first even unto the twelfth. All men, a cording to their works, are cut off by one of these walls; and every one, according to his evil deeds, is cut off by these walls, from one

καὶ ἶδον μέσον τῆς πόλεως θυσιαστήριον μέγα καὶ ὑψηλὸν σφόδρα· καὶ ἦν τις ἐστὼς πλησίον τοῦ θυσιαστηρίου, οὗ τὸ πρόσωπον ἔλαμπεν ὡς ὁ ἥλιος, καὶ κατεῖχεν ἐν ταῖς χερσὶν αὐτοῦ ψαλτήριον καὶ κιθάραν, καὶ ἔψαλλεν τερπνῶς τὸ ἀλληλουῖα, καὶ ἡ φωνὴ αὐτοῦ ἐπλήρου πᾶσαν τὴν πόλιν· καὶ πάντες ὁμοθυμαδὸν ὑπήκουον αὐτῷ, ὥστε σεῖσθαι τὴν πέλιν ἐκ τῆς κραυγῆς αὐτῶν. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστὶν οὗτος ὁ ψάλλων τερπνῶς; οὐτινος ὑπακούουσιν πάντες; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ Δαυὶδ ὁ προφήτης· αὕτη ἐστὶν ἡ ἐπουράνιος Ἱερουσαλήμ. ὅτε οὖν ἔλθῃ ὁ Χριστὸς ἐν τῇ δευτέρᾳ αὐτοῦ παρουσίᾳ, αὐτὸς δὲ ὁ Δαυὶδ ἐξέρχεται σὺν πᾶσι τοῖς ἁγίοις. ὥσπερ γὰρ γίνεται ἐν τοῖς οὐρα-

even unto twelve, from the sight of God. Again he brought me to the middle of the city, and I saw thrones overspread and robes and crowns placed over them, such that a man can not narrate the excess of their beauty. And I said to the angel who was with me: For whom are these, my Lord? And he said: For those who in simplicity are reconciled with God, and who said in regard to themselves: We are low and despised, and accounted not themselves anything. Now they have the things thou beholdest. These did not know books, nor any other thing; but daily they gave peace to each other for the love of Christ. Some learned ones, how do they talk in their boasting. Thou beholdest these ignorant ones, who did not know anything, how they were worthy of all this glory. *Iam sequuntur quae Graecis respondent:* And I saw in the centre of the city a great altar, which was very high; and I saw standing on the side of the altar an aged man, great and honoured, and his face shone as the sun in the firmament; and he held in his hand a harp and said: Hallelujah; and the whole city was astonished at his voice; and together they shouted, those that were above the towers, and all said: Hallelujah. And when I saw these things, the foundations of the city were shaken with their shouting. Then I inquired of the angel who was with me: What is this voice which shakes the city and all its inhabitants? And the angel said unto me: This is David, the king and prophet, who sings in the Jerusalem of Christ. As he sang on earth, so sings here David, in spirit, and all the saints are engaged with him, with the voice of shouting; and David the prophet goes forth singing first, while all the saints after him respond: Hallelujah. And I said to the angel who was with me: Why does David sing before this altar, and these saints respond, each in his own place? And the angel answered and said unto me: When Christ the Son of God ascended on high and sat down on the right hand of his Father, this David sang alone, before his ascension, and said thus: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the king of glory may come in. Many men longed for the singing at that time; but, save that man, none reached it. Again a man hath not permission on earth to offer up sacrifice, without offering praise in it with the songs of the blessed David. Without the praise of David a man presumes not to offer; it is necessary that he sing his songs at the time of offering; for it is the body of Christ.

νοῖς, οὕτως καὶ ἐπὶ γῆς· κύ γάρ ἐξὸν χωρὶς τοῦ Δαυὶδ ἀνενεγκεῖν θυσίαν καὶ ἐν τῇ ὄρᾳ τοῦ θυμιάματος τοῦ τιμίου σώματος καὶ αἵματος τοῦ Χριστοῦ· ἀλλὰ καὶ ἀναγκαῖον ψάλλειν τῷ Δαυὶδ τὸ ἀλληλούϊα. <sup>30</sup> καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τί ἐρμηνεύεται τὸ ἀλληλούϊα; λέγεται Ἐβραϊστὶ θεβέλ μαρημαθά, λαλιά τῷ θεῷ τῷ θεμελιούντι τὰ πάντα, δοξάσωμεν αὐτὸν ἐπὶ τὸ αὐτό. ὥστε πᾶς ὁ ψάλλων τὸ ἀλληλούϊα θεὸν δοξάζει.

<sup>31</sup> Τούτων εὖν οὕτως λαλθέντων μοι ὑπὸ τοῦ ἀγγέλου ἐξή-

<sup>30</sup> θεβέλ μαρημαθά· ita prorsus | τῷ θεῷ· add. τοῦ θεοῦ item ἐπὶ τῷ αὐτῷ. Syriaca: And I said to him: O my Lord, what is the meaning of Hallelujah? And he said unto me: How much thou examinest and askest questions, Paul! Whatever thou desirest to know, know. Hallelujah in the language of the Hebrews means: Praise the Lord. Praise God, who was the first of all. Unto him do the angels, without ceasing, raise Hallelujah, and praise him who sent for us salvation and created for us all things. And I said unto him: O my Lord, then every one who says Hallelujah, praises God? And the angel said unto me: If a man sing in the assembly, and those who are near him do not respond Hallelujah, they sin. If those men do not respond, the angels will certainly respond; and if a man is sick or old, and does not respond, the guardian angel responds in his stead. But I declare that every one who is strong, and doth not respond, what do they say of him? This proud devil turneth aside; if he despises one response, does he not know that he despises to offer up an offering to God? he does not prize converse with God; for as much as a man offers prayers, he speaks with God; and he who prays not cuts himself off from converse with God.

<sup>31</sup> ἀχέρουσας ex Amb; Monac ἀχέρουσας. Syrus sic: After these things he led me out without the city, and brought me to the midst of those trees of the Eucharista (ut iam supra pro ἀχέρουσας), and the angel said unto me: This is the land of promise; it is all the delight of the saints. Then he lifted me up, and carried me above the rivers of the sea, and raised me above the sea of the ocean, which sustains the firmament of the lower heaven. And the angel answered and said unto me: Dost thou know whither thou art going, Paul? And I said: I do not know, my Lord. And he said: Follow me, and I will shew thee the place in which the souls of sinners and wicked ones are tormented. And he brought me toward the setting of the sun; and I saw there the end of heaven, made firm on a great river. And I asked him: Which lower deep is this, my Lord? And he said unto me: This is the sea of the ocean which surrounds the whole earth, and the earth is within it. And I saw there coals of fire placed in order, and a flame of fire proceeding from them; and many men are sunk in it, some of them up to the belly, and some to the lips, and some to the head; and they in the fire. And I inquired of the angel: What are these, my Lord? And he said: These made themselves not on a level with the righteous, and not with the wicked: they did not receive repentance, but filled up their life in error, and in serving their body, and did everything in fornication and great sins. They never gave themselves to repentance, and remembered not their end; and when they

γαγέν με ἔξω τῆς πόλεως καὶ τῆς ἀχερῶσης λίμνης καὶ τῆς γῆς τῆς ἀγαθῆς, καὶ ἔστησέν με ἐπάνω τοῦ ποταμοῦ τοῦ ὠκεανοῦ τοῦ βασιτάζοντος τὸ στερέωμα τοῦ οὐράνου, καὶ εἶπέν μοι· ἐπίστασαι ποῦ πορεύω; καὶ εἶπον· οὐχί, κύριε. καὶ εἶπέν μοι· ἀκολουθεῖ μοι, ἵνα σοι ὑποδείξω ἔθνα εἰσὶν αἱ ψυχαὶ τῶν ἀτεβῶν καὶ ἀμαρτωλῶν. καὶ ἦρξέν με ἐκ θυσμῶν ἡλίου, καὶ ἦν ἡ ἀρχὴ τοῦ οὐράνου θεμελιωμένη ἐπὶ τοῦ ποταμοῦ τοῦ ὠκεανοῦ. καὶ ἶδον ἐπέκεινα τοῦ ποταμοῦ, καὶ οὐκ ἦν ἐκεῖ φῶς, ἀλλὰ σκότος καὶ λύπη καὶ στεναγμός· καὶ ἶδον ποταμὸν κοχλάζοντα, καὶ πολὺ πλῆθος ἀνδρῶν τε καὶ γυναικῶν βεβλημένους ἐν αὐτῷ, τοὺς μὲν ἕως γονάτων, τοὺς δὲ ἕως ὀμφαλοῦ, πολλοὺς δὲ καὶ ἕως κορυφῆς. καὶ ἐπερώτησα· τίνας εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοι εἰσιν οἱ ἐν πορνείαις καὶ μοιχείαις ἀμετανόητοι ζήσαντες.<sup>52</sup> καὶ ἶδον ἐκ λιβῶν τοῦ ποταμοῦ ἕτερον ποταμόν, ἐνθα ἐπέρρεον ποταμοὶς πυρίνοις, καὶ ἦν ἐκεῖ πλῆθος πολλῶν ψυχῶν. καὶ ἐπερώτησα

died, they came here. And I said to the angel who was with me: Who are those who sink to their knees in the fire? And he said unto me: These, when they go out of the church and have flushed prayer, speak idle words, and desire that men should listen unto them; and they raise their voice above their companions. Then I said to him: Who are these that sink to their belly in the fire? And he answered and said unto me: Then, when they partook of the body of our Lord, would commit adultery and fornication, and kept not their body for the honour of their Lord, and restrained not themselves from wantonness until they died. And those who sink up to the lips are those who sang in the church at all times and incited each other, but by tricks and by dissembled love they deceived their companions. Afterwards I saw there, at the setting of the sun, many torments of various kinds, and full of men and women; and a river of fire flowed forth from among them, and they suffered bitter torments. And I saw there deep abysses, and in them many souls fallen upon each other. The depth of that river was thirty cubits and more. And they wept and groaned, while they said all together: Lord, have mercy upon us, O Lord God! And yet there was no mercy upon them. And I inquired of the angel who was with me: Who are these? And he answered and said unto me: These are they who hoped in God, that he might be a helper; but they were at rest on their wealth. And I inquired: O my Lord, from what time are they here? And he said unto me: From ten ages; and still longer will they remain here, age upon age, in this torment. And this abyss has no measure; and it boils more than a cauldron, as you behold.

<sup>52</sup> ἐκ λιβῶν: ita uterque. Syriaca: Then I looked, and saw and behold another deep, which was deeper than the first; and there were in it souls of the wicked. It was so deep that, when souls were cast into it, they would hardly reach the bottom of that deep in a hundred years.

τὸν ἄγγελον· τίνες εἰσὶν οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ κλέπται καὶ λοιδόροι καὶ συκκοφάνται, οἵτινες οὐκ ἔθεντο τὸν θεὸν βοηθὸν αὐτῶν, ἀλλ' ἤλπισαν ἐπὶ τῇ μάταιότητι τοῦ πλούτου αὐτῶν. καὶ εἶπον πρὸς αὐτόν· πόσον βάθος ἐστὶν τοῦ ποταμοῦ τούτου; καὶ εἶπέν μοι· μέτρον οὐκ ἔχει τὸ βάθος, ἀλλὰ ἀμέτρητόν ἐστιν. <sup>33</sup> ἐγὼ δὲ στενάξας ἔκλαυσα διὰ τὴν ἀνθρωπότητα. καὶ εἶπέν μοι ὁ ἄγγελος· τί κλαίεις; μὴ σὺ ἐλεήμων ὑπάρχεις ὑπὲρ τὸν θεόν; ἅγιος γὰρ ὢν ὁ θεὸς μετανοῶν ἐπὶ τοῖς ἀνθρώποις ἀναμένει αὐτῶν τὴν ἐπιστροφὴν καὶ μετάνοιαν· ἐκεῖνοι δὲ τῷ ἰδίῳ θελήματι ἀπατῶμενοι ἔρχονται ἐνταῦθα καὶ αἰωνίως κολάζονται. <sup>34</sup> καὶ κατενόησα εἰς τὸν πύρινον ποταμόν, καὶ ἰδὼν ἄνθρωπον γηραλέον συρόμενον ὑπὸ δυῶν, ὃν ἐχάλασαν ἕως γονάτου. καὶ ἐλθὼν ὁ ἄγγελος ὁ Ἰεμελουῆχος κατεῖχεν ἐν τῇ χειρὶ αὐτοῦ σιδηρὸν, καὶ ἐν αὐτῷ ἀνέφερεν τὰ ἔντερα τοῦ γέροντος ἐκείνου διὰ τοῦ στόματος αὐτοῦ. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ἐστὶν οὗτος ὁ τὴν κόλασιν ταύτην ὑπομένων; καὶ εἶπέν μοι· οὗτος ὁ γέρονς ὃν ὀργὰς πρεσβύτερος ἦν, καὶ ὅτε ἔτρωγεν καὶ ἔπινεν, τότε ἐλειτυρῆγει τῷ θεῷ. <sup>35</sup> καὶ ἰδὼν ἐκεῖ

<sup>33</sup> Syriaca: And I, Paul, when I saw these things, wept over the human kind, that there was so much torment for them. And the angel answered and said unto me: Wherefore dost thou weep? why, art thou more merciful than God? And I said: God forbid, O my Lord; for God is good and long-suffering unto the sons of men, and he leaves every one of them to his own will, and he walks as he pleases.

<sup>34</sup> δυῶν ex utroque est, item γονάτου. Syriaca: And I looked again, and saw a river, which was more terrific than the other river. And the angels were bearing off an old man, and they sunk him in the river up to the knees. And there came a minister from the angels, and he held in his hand an iron pitchfork, and it had three tines, and they were extracting the entrails of that old man from the mouth. Then I said to the angel who was with me: What are these torments with which they are tormenting this one? and how bitter they are! And the angel said unto me: This was a priest, and he did not fulfil his ministry as he ought. He ceased not from committing adultery every day. He ate and drank and committed fornication, and the rule of his office he did not fulfil, no, not for a single day.

<sup>35</sup> ζώσεως: ita Monac, η̄ ερασσ inter ζω et σε; Amb ζωνήσεως | αὐτῷ: hoc spiritu ipsi codices | ἀγαθούνη: ita uterque. Syriaca: Again I looked, and saw another old man, whom four angels were carrying off in a severe manner and at a rapid run, and they sunk him up to the knees in that river of fire; and they allowed him not to say: Lord, have mercy upon me; but tormented him with rigour. And I said to the angel who was with me: Who is this, O my Lord?

ἕτερον γέροντα φερόμενον ὑπὸ τεσσάρων ἀγγέλων σπουδαίως· καὶ ἐμβάλλον αὐτὸν ἐν τῷ πυρίνῳ ποταμῷ ἕως τῆς ζώσεως, καὶ ἐφλέγετο δεινῶς ὑπὸ ἀστραπῶν. καὶ εἶπον τῷ ἀγγέλῳ· τίς ἐστὶν οὗτος, κύριε; καὶ εἶπέν μοι· οὗτος ὃν ὤρᾳς ἐπίσκοπος ἦν, καὶ τὸ μὲν ὄνυμα ἐκεῖνο ἐπησπάσατο εἶναι αὐτῷ, τῇ δὲ ἀγαθοσύνῃ τοῦ θεοῦ οὐ περιεπάτησεν, κρίσιν δικαίαν οὐκ ἔκρινεν, χήραν καὶ ὀρφανὸν οὐκ ἠλέησεν, οὐδὲ ἦν ἀγαπητικὸς οὐδὲ φιλόξενος· νῦν δὲ ἀπεδόθη αὐτῷ κατὰ τὰ ἔργα αὐτοῦ. <sup>36</sup> καὶ ἔβλεψα, καὶ ἶδον μέσον τοῦ ποταμοῦ ἕτερον ἄνθρωπον ἕως ἑμφαλοῦ ἔχοντα τὰς χεῖρας ὀλαιμάτους, καὶ σκώληκας ἀνήρχοντο διὰ τοῦ στόματος αὐτοῦ. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστὶν οὗτος, κύριε; καὶ εἶπέν μοι· οὗτος ὃν βλέπεις διάκονος ἦν, ὅστις ἔτρωγεν καὶ ἔπινεν καὶ διηκόνει τῷ θεῷ. <sup>37</sup> καὶ ἶδον εἰς ἕτερον τόπον, ἔθθα

And he said unto me: O my son, this was a bishop, and he did not pasture well his flock, but made for himself a name in eating and drinking and pleasures; and he remembered not the grace by which I set him over it, and accounted him worthy of the great work, that he should be a shepherd; and he did not judge one righteous judgment, nor had he mercy on the orphans and the widows.

<sup>36</sup> δλαιμάτους: ita prorsus codd. Syriaca: And I saw there another man, sunk up to his chin, and he wallowed in blood, and worms were coming out of his mouth; and he was weeping in bitterness, and he was crying out and saying: O Lord, have mercy upon me. And this torment was more severe than all the other torments. And I said to the angel who was with me: Who is this, my Lord? And he said unto me: This was a deacon, and he was wont to eat the sacrament, not according to rule, but with the gluttony of bread; and he did nothing good before God a single day, but committed adultery. Therefore they shew no mercy unto him, and his torments also are without mercy. Quae iam sequuntur, in Graecis locum non habent. Again I saw a man in severe distress, and they cast him into the river of fire. And there came to him an angel, one who presided over the torments, and he held in his hand pincers of fire, very sharp; and he was cutting off the lips of that man, little by little. And when I beheld, I, Paul, wept; and I said unto the angel who was with me: What has this one done? And he said unto me: This one was a reader and a teacher in the world, but he would not himself keep one of the words which he taught; and he died and had not repented. For this reason they torment him. Again I saw another place in which there was devouring fire and a worm, and many men and women were cast into it, and that worm was gnawing and devouring without mercy. And I said to the angel: Who are these, my Lord? And he said unto me: Dost thou see, Paul? These are those who took usury, and placed their hope in their riches, and trusted not in the Lord, that he should be unto them a Saviour; and they died without repentance, and came to this dreadful and bitter torment.

<sup>37</sup> κρινόμενος: codd. κρινόμενος | τῶν πλησ. αὐτῶν: codicum scriptura est

ἦν τεῖχος χαλκοῦν πεπυρωμένον, καὶ ἔσωθεν αὐτοῦ ἄνδρας καὶ γυναῖκας κατεσθίνοντας τὰς γλώσσας αὐτῶν, δεινῶς κρινομένους. καὶ ἐπερώτησα τὸν ἄγγελον· τίνες οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοι εἰσιν οἱ καταλαλοῦντες εἰς τὴν ἐκκλησίαν τῶν πλησίον αὐτῶν καὶ μὴ προσέχοντες ἑαυτοῖς τὸν λόγον τοῦ θεοῦ. <sup>38</sup> καὶ ἐπέβλεψα, καὶ ἶδον βύθιον αἵματωμένον. καὶ εἶπον· τί ἐστὶν ὁ βόθυνος οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ τόπος ἔνθα βλήσκονται οἱ φάρμακοὶ καὶ γέητες, καὶ οἱ πόρνοι καὶ οἱ μοιχοί, καὶ οἱ πνίγοντες χήρας καὶ ἑρφανούς. <sup>39</sup> καὶ εἶδον εἰς ἕτερον τόπον γυναῖκας φορούσας μέλανα καὶ ἀπαγομένας ἐν τόπῳ σκοτινῷ. καὶ ἠρώτησα· τίνες οὗτοι, κύριε; καὶ εἶπέν μοι· αὗται εἰσιν αἱ οὐκ ἤκουσαν τῶν γονέων αὐτῶν, ἀλλὰ πρὸ τῶν γάμων ἐμίαναν τὴν παρθενίαν αὐτῶν. <sup>40</sup> καὶ εἶδον γυναῖκας φερούσας στο-

τὸν πλητ. αὐτὸν, ex qua τὸν ferri poterat, sed τῶν praestare videbatur. Syriaca: And again he shewed unto me a very distressing place, and more severe than the former one; for there were there men and women gnawing their tongues. And I said unto the angel who was with me: Who are these, my Lord? And he said: These are they who whispered together in church, in the time of the service of the holy ordinances, and listened not to the words of God, but talked idle words, and who forsook the converse with God; and they died without repentance.

<sup>38</sup> τί ἐστὶν: ita codices | οὗτος; καὶ εἶπ. μοι: haec a scriptore ab οὗτος ad οὗτος transiliente ommissa visa sunt | βλήσκονται: ita codd. Formam ἐπιβλήσκονται cum similibus compositis apud recentiores inveniri constat. Syriaca: And again I saw another deep, from which issue forth torments; and I saw in it men and women tormented without mercy, some of them up to their lips, and some up to their hand. And I said to the angel: What are these? And he said unto me: These are witches and wizards, who ceased not from their sorceries, till they departed out of the world.

<sup>39</sup> et <sup>40</sup> ἐπιστήκοντας: codd. ἐπεστήκοντας | ἀνιλέως ἐπλησεν: edd. ἀνιλεῶς ἐπλησεν. Idem τῶν προ ὑμῶν. Syriaca h. l. scripta Graecis parum respondent: And I saw again, over on the other side of them, bitter darkness, and there were in it men whose cry rose up unceasingly; and they were crying out and saying: O Lord, have mercy on us, for now we have known the time of repentance. And those angels yet the more tormented them, saying: There is no place for repentance. Had you repented before death, you might perhaps have been accepted. And I, Paul, groaned and wept, and I said: Woe unto you, O wicked ones; wherefore were you born into the world? And he answered and said unto me: It is more needful to weep for the patriarchs and the metropolitans and the bishops; and weep thou over priests and over deacons; for they have all done iniquity, and yet more over lovers of moneys. They loved the torments into which they have fallen, and shewed no mercy; and to them also no mercy comes,

λάς λευκάς, τυφλάς δὲ εὖσας, καὶ ἐπιστήκοντας ἐπάνω ὀβελίσκων πυρίνων, καὶ ἄγγελος ἀνιλέως ἐπλησεν αὐτάς λέγων· νῦν ἐγνώκατε ποῦ ἔστε· ἀναγινωσκομένων ὑμῶν τῶν γραφῶν οὐ συνήκατε. καὶ εἶπεν πρὸς με ὁ ἄγγελος· αὐταί εἰσιν αἱ φθειρασαὶ ἑαυτάς καὶ τὰ βρέφη αὐτῶν ἀποκτείνασαι. ἦλθον οὖν τὰ βρέφη κρᾶζοντα· ἐκδίκησον ἡμᾶς ἐκ τῶν μητέρων ἡμῶν. καὶ ἐδόθησαν αὐτὰ ἄγγελῳ ἀπενεχθῆναι αὐτὰ εἰς εὐρύχωρον τόπον, τοὺς δὲ γονεῖς αὐτῶν εἰς αἰῶνιον πῦρ.

<sup>41</sup> Καὶ ἐπῆρέν με ὁ ἄγγελος ἐκ τούτων τῶν κολάσεων καὶ ἔστησέν με ἐπάνω φρέατος, ὃ εἶχεν ἐπὶ τοῦ στόματος αὐτοῦ σφραγιδας ἑπτά. καὶ εἶπεν ὁ ἄγγελος, ὃς ἦν μετ' ἐμοῦ, πρὸς τὸν ἄγγελον τὸν ἐπὶ τοῦ φρέατος τοῦ τόπου ἐκείνου· ἄνοιξον τὸ φρέαρ, ἵνα ἴδῃ ὁ ἀγαπητὸς τοῦ θεοῦ Ἰησοῦς, ὅτι ἐδόθη αὐτῷ ἔξουσία θεωρῆσαι τὰς κολάσεις. καὶ εἶπέν μοι ὁ ἄγγελος τοῦ τόπου· στηῖτε μακρὰν, μέχρις ἂν ἀνοίξω τὰς σφραγιδας. καὶ ἀνοίξαντος αὐτοῦ ἐξῆλθεν δυσωδία, ἣν οὐκ ἦν ἐπενεγκεῖν. καὶ πλη-

but they are tormented sevenfold; for they have lost the time of repentance. But God is merciful, who hath left every man to his own will; and they therefore deserve bitter torments.

<sup>41</sup> οὐκ ἦν supplevimus; in edd. enim nil nisi ἦν ἐπενεγκεῖν scriptum est | οὐκ ὡμολόγησαν (Amb ὁμολ.): uterque οὐκ pro οὐχ | καὶ ὅτι οὐκ: ὅτι supplevimus. Οὐκ h. l. et ante ἐστὶν ita positum est ut ex iis quae praecedunt: οὐκ ὡμολόγησαν, absque negatione ὡμολόγησαν vel potius ἔλεγον huc supplendum sit | βλήσκονται: vide ad sect. 88. Syriaca: And when I was weeping over these things, the angel said unto me: Art thou crazy, Paul? As yet, thou hast not seen bitter torments. Then he carried me to the west, where all the torments were made ready, and he stationed me upon a well, and I saw that the well was sealed with three seals. And the angel who was with me answered and said unto me: Paul, dost thou see this well? Then he said to the angel who stood over the mouth of the well: Open this well for Paul, beloved of our Lord; for our Lord hath given unto him permission that he should see both all the enjoyments and blessings of the righteous, and all the woes and torments of sinners. Then the angel answered and said unto us: Then stand afar off, that the odour of the stench may not reach thee. And when he opened the well, there came forth from it the odour of much stench. And the angel who was with me said unto me, that as for every one who is cast into this well, there will be no remembrance of him, neither with God nor with angels. And I said to the angel who was with me: My Lord, who are these that deserve this pit? And he said unto me: Those who do not confess Jesus Christ nor his resurrection nor his humanity, but consider him as all mortals, and who say that the sacrament of the body of our Lord is bread.

σιάσας τοῦ τόπου ἰδὼν τὸ φρέαρ ἐκεῖνο σκοτόυς καὶ ζόφους πε-  
 πληρωμένον, καὶ πολλήν στενοχωρίαν ἐν αὐτῷ. καὶ εἶπεν πρὸς  
 με ὁ σὺν ἐμοὶ ἄγγελος· οὗτος ὁ τόπος τοῦ φρέατος ὃν ἐρᾷς ἀπό-  
 βλητός ἐστιν τῆς δόξης τοῦ θεοῦ, καὶ οὐδεὶς τῶν ἀγγέλων δυσ-  
 ωπεῖ ὑπὲρ αὐτῶν· καὶ ὅσοι εὐχόμενοι ὡμολόγησαν θεοτόκον τὴν ἁγίαν  
 Μαρίαν, καὶ ὅτι εὐχόμενοι ἐξ αὐτῆς ὁ κύριος, καὶ ὅτι  
 ὁ ἄρτος τῆς εὐχαριστίας καὶ τὸ ποτήριον τῆς εὐλογίας οὐκ ἐστὶν  
 αὐτοῦ σὰρξ καὶ αἷμα, ἐν τῷ φρέατι τούτῳ βλήσκονται· καὶ ὡς  
 προεῖπον, οὐδεὶς ἄγγελος δυσωπεῖ ὑπὲρ αὐτῶν. <sup>42</sup> καὶ ἰδὼν πρὸς  
 δυσμὰς ἡλίου, ἔνθα ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόν-  
 των, ἄνδρας πολλοὺς καὶ γυναῖκας ἐκεῖ βασανιζομένους. καὶ  
 εἶπον τῷ ἄγγέλῳ· τίνας εὔτοι, κύριε; καὶ εἶπέν μοι· εὔτοι εἰσιν  
 οἱ λέγοντες ὅτι οὐκ ἐστὶν ἀνάστασις νεκρῶν· καὶ οὐδέποτε γίνε-  
 ται εἰς αὐτοῦς ἔλεος.

<sup>43</sup> Ταῦτα ἀκούσας ἐγὼ ἐκλαυσα πικρῶς. καὶ ἀτενίσας εἰς  
 τὸ στερέωμα ἰδὼν τὸν οὐρανὸν ἀνεωρότα, καὶ Γαβριὴλ τὸν ἀρ-  
 χάγγελον κατελθόντα μετὰ στρατιᾶς ἀγγέλων, οἵτινες ἐγύρυσαν  
 πᾶσας τὰς κολάσεις. καὶ ἰδόντες οἱ ἐν ταῖς κολάσεσιν κρινόμε-  
 νοι ἀνέβησαν πάντες μιᾷ φωνῇ μεγάλη· ἐλέησον ἡμᾶς, Γα-  
 βριήλ, ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· ἡκούσαμεν γὰρ ὅτι  
 ἐστὶν κρίσις· ἰδοὺ ἐγνώκαμεν αὐτήν. καὶ ἀποκριθεὶς ὁ ἀρχάγγε-  
 λος Γαβριήλ εἶπεν· ἡ κύριος, ὃ παρίσταμαι, νύκταν καὶ ἡμέ-

<sup>42</sup> His nihil est apud Syrum quod respondeat.

<sup>43</sup> νύκταν: ita codd. | δῶν: codicum alter δέει, alter δοεῖ. Syriaca: Then I looked to the west, and behold heaven opened; and Michael, the chief of the angels, he who is over the covenant, descending from heaven, and a host of angels with him; and he came unto those who were in torments. They said unto him: Have mercy on us; we know that thou didst always offer up supplication in our behalf, while we were in the world, and now the fearful judgment of God hath reached us. And the angel answered and said unto them: Hearken, all ye who are in torments; by that Lord before whom I stand, I do not cease to weep on your account. Yet ye, O wicked ones, would not cease to sin, and ye filled up your life with vanity; and now, O ye wicked ones, where are your prayers, and where your repentance, that peradventure there should be unto you mercy? And I, Paul, heard these things from Michael; and those wicked ones were weeping and crying, and their voice was like thunder. And I remembered the words which our Lord spake: There shall be weeping and gnashing of teeth. And the angels with me were crying out and saying: O our Lord, have mercy on the work of thy hand, have mercy on thine image.

ραν ἀδιαλείπτως πρεσβεύω ὑπὲρ τοῦ γένους τῶν ἀνθρώπων· ἀλλ' οὐκ ἐποίησάν τι ἀγαθὸν ἐν τῷ βίῳ ὄντες, ἀλλ' ἐν ματαιότητι ἀλήλωσαν τὸν βίον τῆς ζωῆς αὐτῶν. νῦν δὲ κλαύσω καὶ γὰρ σὺν τῷ ἀγαπητῷ Παύλῳ· ἴσως σπλαγχνισθῇ ὁ ἀγαθὸς κύριος καὶ δώῃ ὑμῖν ἄνεσιν. ὑπήκουσαν δὲ μιᾷ φωνῇ· ἐλήτησον ἡμᾶς, κύριε. καὶ προσέπεσαν ἐνώπιον τοῦ θεοῦ καὶ ἐκέτευον λέγοντες· ἐλήτησον, κύριε, τοὺς υἱοὺς τῶν ἀνθρώπων, οὓς ἐπλασας κατ' εἰκόνα σὴν. <sup>44</sup>καὶ συνεσείσθη ὁ οὐρανὸς ὡς φύλλον, καὶ ἶδον τοὺς κδ' πρεσβυτέρους κειμένους ἐπὶ πρόσωπον, καὶ ἶδον τὸ θυσιαστήριον καὶ τὸν θρόνον καὶ τὸ καταπέτασμα, καὶ πάντα παρεκάλουν τὴν δόξαν τοῦ θεοῦ· καὶ ἶδον τὸν υἱὸν τοῦ θεοῦ μετὰ δόξης καὶ ἰσχύος πολλῆς κατερχόμενον ἐπὶ τῆς γῆς. καὶ ὡς ἐγένετο ὁ ἦχος τῆς σάλπιγγος, ἀνεβέησαν πάντες οἱ ἐν ταῖς κολάσεσιν λέγοντες· ἐλήτησον ἡμᾶς, υἱὲ τοῦ θεοῦ· σοὶ γὰρ ἐδόθη ἐξουσία τῶν οὐρανίων καὶ ἐπιγείων καὶ καταχθονίων. καὶ ἤλθεν φωνὴ λέγουσα· ποιοῦν ἔργον ἀγαθὸν ἐποιήσατε, ὅτι αἰτεῖσθε ἀνάπαυσιν; ἐπράξατε ὡς ἠθέλησατε καὶ οὐκ ἐμετανοήσατε, ἀλλ' ἐν ἀτωτίαις τὸν βίον ὑμῶν ἀνηλώσατε. νῦν δὲ διὰ Ἰαβριὴλ τὸν ἄγγελον τῆς δικαιοσύνης μου καὶ διὰ Παῦλον τὸν ἀγαπητόν μου δίδωμι ὑμῖν νύκταν καὶ τὴν ἡμέραν τῆς ἁγίας κυριακῆς, ἐν ᾗ ἡγέρθη ἐκ νεκρῶν, εἰς ἀνάπαυσιν. καὶ ἀνεβόησαν πάντες οἱ ἐν ταῖς κολάσεσιν λέγοντες· εὐλογεῖμέν σε, υἱὲ τοῦ θεοῦ τοῦ ζῶντος· βέλτιον ἡμῖν ἢ τοιαύτη ἀνάπαυσις ἢ τὴν ζωὴν ἣν ἐξήσταμεν ἐν τῷ κόσμῳ πολιτευόμενοι.

<sup>44</sup> ἐμετανοήσατε: ita codices, item rursus νύκταν | ἡγέρθη reposuimus pro ἡγέρθη, quod uterque codex praebet. Ex Syro interprete haec tantum huc spectant: And when these things took place, I, Paul, stood confounded, and I saw the heavens shaking, like trees before the wind. And the gates were opened, and I saw our Lord coming with an escort on the clouds of heaven; and the odour of incense went forth before him from the earth even unto his throne. And I saw twenty-four elders casting themselves down before God and making supplication. And the four winds of heaven worshipped and made supplication before God. And all the angels were crying out and speaking with them. And I heard the voice of our Lord, saying: What do my glorious angels desire? And the angels answered and said: Plenitude of thy mercy unto the sons of men. Then all those who were in the torments lifted up their voice and said: O Lord Jesus Christ, son of the living God, have mercy on the work of thy hands.

<sup>45</sup> Καὶ μετὰ ταῦτα λέγει μοι ὁ ἄγγελος· ἴδου, ἴδε· πάσας τὰς κολάσεις· δεῦρο ἀκολουθεῖ μοι, ἵνα σε ἀπάγω εἰς τὸν παράδεισον, καὶ μεταβάλλῃς τὴν ψυχὴν σου τῇ θεωρίᾳ τῶν δικαίων· πολλοὶ γὰρ ἐπιθυμοῦσιν τοῦ ἀσπάσασθαι σε. καὶ ἔλαβέν με ἐν ξιπῇ τοῦ πνεύματος, καὶ εἰσήγαγέν με εἰς τὸν παράδεισον. καὶ λέγει μοι· οὗτός ἐστιν ὁ παράδεισος, ἔνθα παρῆβησαν Ἀδὰμ καὶ ἡ Εὕα. καὶ ἶδον ἐκεῖ δένδρον παμμεγέθη ὡραίον, ἐν ᾧ ἐπανεπαύετο τὸ πνεῦμα τὸ ἅγιον, καὶ ἐκ τῆς ρίζης αὐτοῦ ἐξήρχετο πᾶν εὐωδέστατον ὕδωρ, μεριζόμενον εἰς τέσσαρα ῥύγματα. καὶ εἶπα τῷ ἄγγέλῳ· κύριε, τί ἐστὶν τοῦτο τὸ δένδρον, ὅτι ἐξέρχεται ἐξ αὐτοῦ πλὴν πλῆθος τοῦ ὕδατος τούτου, καὶ πῶς προχωρεῖ; καὶ ἀποκριθεὶς εἶπέν μοι· πρὶν γενέσθαι τὸν οὐρανὸν καὶ τὴν γῆν διέμερισεν αὐτὰ εἰς τέσσαρας ἀρχάς· καὶ κεφαλὰς, ὧν τὰ ὀνόματα εἰσιν Φεισών, Γεῶν, Τίγρις, Ἐφράτης. καὶ κρατήσας με πάλιν τῆς χειρὸς ἐπήγαγέν με πλησίον τοῦ ξύλου τῆς γνώσεως ἀγαθοῦ καὶ πονηροῦ. καὶ λέγει μοι· τοῦτό ἐστιν τὸ δένδρον δι' οὗ ὁ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, καὶ ἐκ τοῦ καρποῦ αὐτοῦ ἔλαβεν Ἀδὰμ παρὰ τῆς γυναικὸς αὐτοῦ καὶ ἔφαγεν, καὶ λοιπὸν ἐξεβλήθησαν ἐντεῦθεν. καὶ ὑπέδειξέν μοι ἕτερον δένδρον τῆς ζωῆς, καὶ εἶπέν μοι· τοῦτο φυλάττευσιν Χερουβὶμ καὶ ἡ φλογὶν ἑομφαία. <sup>46</sup> Ἐμοῦ δὲ προσέχοντος τῷ ξύλῳ καὶ θαυμάζοντος, ἶδον γυναῖκα ἀπὸ μακρόθεν ἐρχομένην καὶ πλῆθος ἀγγέλων ὑμνούντων αὐτήν. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστὶν αὕτη, κύριε, ἥ ἐν τσσαύτῃ τιμῇ καὶ ὡραιότητι; καὶ λέγει μοι ὁ ἄγγελος· αὕτη ἐστὶν ἡ ἁγία Μαρία ἡ μήτηρ τοῦ κυρίου. καὶ ἔλθοῦσα ἡσπάσατό με λέγουσα· χαίρεις, Παῦλε, ἀγαπητὴ τοῦ θεοῦ καὶ τῶν ἀγγέλων καὶ τῶν ἀνθρώπων· σὺ τὸν λόγον τοῦ θεοῦ κατήγγειλας ἐν τῷ κόσμῳ, καὶ ἐκκλησίας συνέστησας, καὶ μαρτυροῦσίν σοι πάντες οἱ σωθέντες διὰ σοῦ· ξυσθέντες γὰρ ἀπὸ τῆς πλάνης τῶν εἰδώλων διὰ τῆς σῆς διδασκαλίας ἔρχονται ἐνταῦθα.

<sup>45</sup> δένδρ. παμμεγέθη· sic uterque | φεισών correximus pro φισόν. Intacta reliquimus γεῶν (quod γηών edi solet) et ἐφρατης (quam scripturam etiam codex B in Apocalypsi utroque loco tuetur). Syrus haec non habet, nec inagis quae sectionibus 46 et 47 leguntur.

<sup>46</sup> ἐπερώτησα Monac; ἐπερώτησα Amb | μαρτυρ. σοι· Monac σου pro σοι, Amb plane omittit | τῆς σῆς· σῆς supplevimus.

με λέγοντες· χαίροις, Παῦλε, ἀγαπητέ τοῦ θεοῦ, ἐκκλησιῶν τὸ καύχημα καὶ ἀγγέλων πρόσχημα. καὶ ἠρώτησα· τίνες ἐστέ ὑμεῖς; καὶ ὁ πρῶτος εἶπεν· ἐγὼ εἰμι Ἡσαΐας, ὃν ἔπρησεν Μανασσῆς ἐν ξυλίνῳ πρίονι. καὶ ὁ δεύτερος εἶπεν· ἐγὼ εἰμι Ἰερεμίας, ὃν ἐλιθοβόλησαν οἱ Ἰουδαῖοι, ἀλλ' ἐμειναν πυρούμενοι τῷ αἰωνίῳ πυρί. καὶ ὁ τρίτος εἶπεν· ἐγὼ εἰμι Ἰεζεκιήλ, ὃν ἔπειραν οἱ χριστοκτόνοι· ταῦτα πάντα ὑπεμείναμεν, καὶ τὴν λιθίνην καρδίαν τῶν Ἰουδαίων οὐκ ἠδυνήθημεν ἐπιστρέφαι. καὶ ἔρριψα ἑαυτὸν ἐπὶ πρόσωπον, δεόμενος τῆς ἀγαθότητος τοῦ θεοῦ, ὅτι ἐποίησεν ἔλεος μετ' ἐμοῦ λυτρωσάμενος ἐκ τοῦ γένους τῶν Ἑβραίων. καὶ ἦλθεν φωνὴ λέγουσα· μακάριος εἰ σύ, Παῦλε, ἀγαπητέ τοῦ θεοῦ, καὶ μακάριος οἱ πιστεύσαντες διὰ σοῦ εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι αὐτοῖς ἡτοιμάσθη ἡ αἰώνιος ζωή.<sup>50</sup> Ἐτι ταύτης τῆς φωνῆς λεγούσης ἦλθεν ἄλλος κράζων· μακάριος εἰ, Παῦλε. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστίν

said unto me: This is righteous Job. And he drew nigh unto me and gave me a salutation and said unto me: Paul, thine honour and remembrance are always with God and among all the saints. And I am Job, who endured many temptations from Satan. Thirty years he left me, until I fell, prostrated and smitten with evil boils. Worms swarmed upon me, and every one of them about three fingers. And Satan daily uttered threats over me, saying: Curse thy God and die. And when he prompted my sons with me to come and comfort me, then Satan would say with their tongue: How much Job suffers these torments and the plague of boils. And every day he urged them to say to me: Blaspheme against the living God and die. But I yielded not to the desire of the wicked one, but always said: The Lord gave, and the Lord hath taken away; blessed be his name. It were better for me that I should remain under the scourge with which I was so much distressed, all the days of my life, than that I should blaspheme against God. And I would not cease from blessing his name, and he was long-suffering unto me in all that distress, for whom everything is easy; for what is the affliction of this world, compared with the promises of God, which he has prepared for his called, and those who delight in his love?

<sup>50</sup> Syriaca: And I saw another old man, saying unto me: Peace be unto thee, O Paul. And I said unto the angel who was with me: Who is this old man, my master? And he himself said to me: I am Noah, of the ark of the flood. I was six hundred years old, when I was building the ark for all flesh; and I ceased not to tell the sons of men: Repent of your evil deeds, for behold a flood cometh, and it will destroy you. And they saw that I prayed by night and day for them; bread I ate not in quietness, and the hair of my head I shaved not; and I hoped that peradventure God would shew mercy unto the work of his hands and not destroy it. But they repented not and considered not.

καιος ὢν καὶ πρᾶος; καὶ ἀποκριθεὶς εἶπέν μοι· κλαῦσαί με δεῖ ὑπὲρ πάντα ἄνθρωπον, ὅτι μόχθον κατέβαλλον εἰς λαὸν ἀσύνετον, καὶ καρπὸν οὐκ ἤνεγκαν· καὶ βλέπω τὰ πρόβατα ἅπερ ἐποίμαινον ἐσκορπισμένα, καὶ ἐ μόχθος ὃν ἐμόχθησα διὰ τοὺς υἱοὺς Ἰσραὴλ εἰς οὐδὲν ἐλογίσθη· καὶ τὰς δυνάμεις καὶ στρατιάς ἴδον ἐμμέσῳ αὐτῶν, καὶ οὐ συνῆκαν· καὶ βλέπω τοὺς ἔξ ἔθνῶν προσκυνοῦντας καὶ πιστεῦσαντας διὰ τοῦ λόγου σου καὶ ἐπιστρέψαντας καὶ ἐρχομένους ἐνταῦθα, καὶ ἐκ τοῦ λαοῦ μου τοῦ τοσοῦτου οὐδεὶς συνῆκεν. ὅτε γὰρ ἐκρέμασαν τὸν υἱὸν τοῦ θεοῦ οἱ Ἰουδαῖοι ἐπὶ τοῦ σταυροῦ, πάντες οἱ ἄγγελοι καὶ ἀρχάγγελοι καὶ οἱ δίκαιοι καὶ πᾶσα κτίσις ἡ τῶν ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων ἐκόψαντο καὶ ἐθρήνησαν κοπετὸν μέγαν· οἱ δὲ ἀσεβεῖς καὶ παράφρονες Ἰουδαῖοι οὐ συνῆκαν· διότι ἡτοιμάσθη αὐτοῖς τὸ πῦρ τὸ αἰώνιον καὶ σκώληξ ὁ ἀκοίμητος.

<sup>49</sup> Ἐτι τούτου λαλοῦντος ἦλθον ἄλλοι τρεῖς καὶ ἡσπάσαντό

<sup>49</sup> κρίον: hoc accentu notatum. Syriaca: And while he was talking, there came unto me twelve others, saying unto me: Art thou Paul, who was called Saul? We have heard before God a good remembrance of thee. Then I said: Who are ye, my masters? tell me. The first one answered and said: I am Isaiah, the distinguished prophet; and Manasseli the son of Iiezekiah, sawed me through with a woodsaw. And another answered and said: I am Ezekiel, the son of Buzi, he whom the Jews dragged on the mountain until the brains of my head went out. And all of us, my son, died in this way, and not one of us by a natural death. God constrained us, that we should turn Israel; and every one of us, in some way, they tormented. O Paul, blessed is the people that repents through thee, and blessed is the generation whose minister thou art. And one of them answered and said unto me: My son, I received angels into my house as strangers, and the sons of the city came to take them away from me by force, for wantonness; and I gave them my two daughters, who were virgins, and said unto them: Do unto them as you please; lo, the two know not a man, and to these men do no wickedness; and they listened not unto me. And lo, thou seest, Paul, that every evil-doer is thus rewarded.

His Syrus addit sectionem de Jobo, quae in Graecis non legitur. Constat his: And after these things I saw there coming towards me another old man, whose face and looks shone very brightly, like an angel; and his angel before him, singing and praising. And I said to the angel who was with me: Then, my master, as for every one of the saints, the angel who guideth him in the world is here with him praising; and wherever he goeth, he walketh before him; and the angels and saints have a love that cannot be divided. From the day that they do the will of God, they do not separate from them; and in every place where they sojourn, the praise of the Lord is in their mouth. Then I inquired of the angel who was with me: Who is this old man, master? And he

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said unto me: This is righteous Job. And he drew nigh unto me and gave me a salutation and said unto me: Paul, thine honour and remembrance are always with God and among all the saints. And I am Job, who endured many temptations from Satan. Thirty years he left me, until I fell, prostrated and smitten with evil boils. Worms swarmed upon me, and every one of them about three fingers. And Satan dally uttered threats over me, saying: Curse thy God and die. And when he prompted my sons with me to come and comfort me, then Satan would say with their tongue: How much Job suffers these torments and the plague of boils. And every day he urged them to say to me: Blaspheme against the living God and die. But I yielded not to the desire of the wicked one, but always said: The Lord gave, and the Lord hath taken away; blessed be his name. It were better for me that I should remain under the scourge with which I was so much distressed, all the days of my life, than that I should blaspheme against God. And I would not cease from blessing his name, and he was long-suffering unto me in all that distress, for whom everything is easy; for what is the affliction of this world, compared with the promises of God, which he has prepared for his called, and those who delight in his love?

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οὗτος, κύριε; καὶ εἶπέν μοι· οὗτός ἐστιν Νῶε ὁ ἐν τῷ καιρῷ τοῦ κατακλυσμοῦ. καὶ ἀσπασάμενοι ἀλλήλους, ἡρώτησα αὐτόν· τίς εἶ; καὶ εἶπέν μοι· ἐγώ εἰμι Νῶε ὁ ἐν ἑκατὸν ἔτεσιν κτίσας τὴν κιβωτόν, καὶ μὴ ἀποδυσάμενος ὃν ἐφόρουν χιτῶνα μηδὲ ξυρησάμενος τὴν κεφαλὴν μου, ἀλλὰ καὶ ἐγκράτειαν ἀσκήσας οὐκ ἐπλησίασα τῇ γυναικί μου, καὶ εἰς τὰ ἑκατὸν ἔτη ὁ χιτῶν μου οὐκ ἐρυπώθη, καὶ ἡ θρίξ τῆς κεφαλῆς μου οὐκ ἐλαττώθη· καὶ οὐκ ἐπαυσάμην τοῖς ἀνθρώποις κηρύσσειν· μετανοεῖτε· ἰδοὺ γὰρ κατακλυσμὸς ἔρχεται. καὶ οὐδεὶς συνῆκεν, ἀλλὰ πάντες ἐξεμυκτήριζόν με, μὴ φειδόμενοι τῶν ἀνομιῶν αὐτῶν, ἕως οὗ ἦλθεν τὸ ὕδωρ τοῦ κατακλυσμοῦ καὶ ἀπώλεσε πάντας.

<sup>51</sup> Καὶ ἀποβλέψας ἰδὼν ἄλλους δύο ἀπὸ μακρόθεν. καὶ ἔπε-

<sup>51</sup> ἐνώχ καὶ ἤλιας: rectius apud Syrum de Helia et Elisa scribi videtur. Ceterum post verba ἐπὶ τὴν γῆν pauca tantum perisse, ut per se probabile est, ita ex Syro intellegitur. Post Hellae enim orationem ille angelum a Paulo disces- sisse significat et Paulum sibi ipsi esse redditum. Quid praeterea ex Syro ad Graecum textum supplendum faciat dubium est; Syrus enim ea quae de libello Pauli sub fundamento domus Tarsi invento ab initio Graeci textus scripta sunt ad finem narrationis transtulit, quemadmodum iam supra ad sect. 2. dictum est et infra accuratius indicabitur. Legitur autem sectio 51. in Syro sic: And after these things I saw two coming unto me; and the angel who was with me said unto me: These are Elijah and Elisha. And they came unto me and inquired after my health; and Elijah said unto me, while rejoicing with me: I prayed before God concerning the people of Israel, and it rained not upon them rain for three years and six months; for their iniquity was great. I spake unto them, and they would not hear me. And I remembered that whatever a man asks, the Lord granteth it unto him; as David the prophet hath said: The Lord is nigh unto those who call upon him in truth; and he performeth the will of them that fear him. And often the angels asked that he would give them rain, and he gave not, until I called upon him again; then he gave unto them. But blessed art thou, O Paul, that thy generation and those thou teachest are the sons of the kingdom. And know thou, O Paul, that every man who believes through thee hath a great blessing, and a blessing is reserved for him. Then he departed from me.

And the angel who was with me led me forth, and said unto me: Lo, unto thee is given this mystery and revelation; as thou pleasest, make it known unto the sons of men. (Quae iam sequuntur, potius ab interprete inventa quam translata videntur.) And I, Paul, returned unto myself, and I knew all that I had seen; and in life I had not rest that I might reveal this mystery; but I wrote it, and deposited it under the ground and the foundation of the house of a certain faithful man, with whom I used to be in Tarsus, a city of Cilicia. And when I was released from this life of time, and stood before my Lord, thus said he unto me: Paul, have we shewn all these things unto thee, that thou shouldst deposit them under the foundation of a house? Then send and disclose, concer-

ἄκουσον τῆς φωνῆς μου καὶ διδάξόν με περὶ τῆς ἐλευσεώς σου· ὅταν μέλλῃς ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλλει γενέσθαι; ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ ἥλιος καὶ ἡ σελήνη τί μέλλουσι γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις; ἀποκαλύψόν μοι πάντα. θαρρῶ γὰρ ὅτι ὑπακούεις τῇ δούλῳ σου.

<sup>2</sup> Καὶ ἐποίησα ἡμέρας ἑπτὰ προσευχόμενος, καὶ μετὰ ταῦτα νεφέλῃ φωτεινῇ ἤρπασέν με ἀπὸ τοῦ ὄρους καὶ ἔστησέ με πρὸ προσώπου τοῦ οὐρανοῦ, καὶ ἤκουσα φωνῆς λεγούσης μοι· ἀνάβλεψον, δοῦλε τοῦ θεοῦ Ἰωάννη, καὶ γινῶθι. καὶ ἀναβλέψας εἶδον ἀνεργότα τὸν οὐρανόν, καὶ ἐξήρχετο ἀπὸ τῶν ἐνδοθεν τοῦ οὐρανοῦ ὁσμή ἀρωμάτων εὐωδίας πολλῆς, καὶ εἶδον φωτοχυσίαν

ὑπεράγαζε | δοῦλόν (E ἀνάξιον δοῦ.) σου: D om σου | ἄκουσον: F εἰσάκουσον | A om τῆς φωνῆς | καὶ διδ. με περὶ τῆς ἐλ. σου (E ἀγίας σου ἐλ. et add καὶ περὶ τῶν ἐσχάτων ἡμερῶν): F om | ὅταν (E praem ὅταν μέλλῃ βασιλεύειν ὁ ἀντικείμενος διάβολος καὶ) μέλλῃς (D μέλλεις) ἔρχ. (D εἰσέρχ.) ἐπὶ τῆς γῆς (ita DEF; AC ἐπὶ τὴν γῆν) | τί μέλλει γενέσθαι (C γίνεσθ.) ὁ οὐρ. καὶ ἡ γῆ (C om καὶ ἡ γῆ) - - τί μέλλουσι (C πῶς ἢ τί μέλλῃ) γεν. ἐν (C om) τ. καιρ. ἐκείν. cum DC: E τί μέλλῃ γενέσθαι ὁ οὐρ. καὶ ἡ γῆ καὶ ἡ σελ. καὶ τὰ λοιπὰ πάντα τοῦ κόσμου τούτου, F καὶ (ὁ?) οὐρ. τί μέλλῃ γεν. καὶ ἡ γῆ καὶ θάλασσα τί μέλλουσι γενέσθαι ἐν τῷ καιρῷ ἐκείνῳ, A καὶ τί μέλλει γενέσθ. ἐν τοῖς καιρ. ἐκείνοις | ἀποκ. (A καὶ ἀπ.) μ. πάντα (E περὶ πάντων τούτων): A add περὶ τοῦ οὐρανοῦ καὶ τῆς γῆς, τοῦ ἡλίου καὶ τῆς σελήνης καὶ τῶν ἀστέρων | θαρρ. γὰρ (E add εἰς σὲ δέσποτα): A ὅτι θαρρ., D θαρρῶ | ὅτι ὑπ. τῇ δούλῳ (ita DE; C τὸν δοῦλον) σου (C σόν): A πάντοτε εἰσακούεις μου τοῦ δούλου σου, F (certe Birschio teste) ὑπακούεις μου ὡς δοῦλός σου

<sup>3</sup> καὶ ἐποίησα cum AD: CEF G καὶ ποιήσας (C ποιήσαντος) | καὶ με. ταῦτα: E εὐθέως, F ἰδοὺ | νεφ. φωτεινῇ (F φωτός) ἤρπ. με ἀπ. τ. ὄρ. κ. ἔστ. με (F om ἀπὸ usque ἔστ. με) usque οὐρανοῦ cum AD (F) G: C ἤρπασάν (sic) με ἀπ. τ. ὄρ. κ. ἔστησέν με etc; E ἤρπασέ με ἐν νεφέλῃ καὶ παρέστησέν με πρὸ προσώπ. αὐτοῦ. B post ἡμῖν τὴν θεότητα (vide sub 1) sic pergit: ἐπὶ ἡμέρας ἑπτὰ νηστία καὶ ἀγρυπνίαις, περιευχόμενος τῷ θεῷ ἵνα πλατύτερον δείξῃ ἡμῖν τὰ ἀπόρρητα τῆς συντελείας τοῦ αἰῶνος. καὶ ἰδοὺ ἦλθεν νεφέλῃ φωτεινῇ καὶ ἤρπασέ με πρὸ προσώπ. τοῦ οὐρ. | ἀνάβλεψ. - τ. θε. (C κυρίου pro τ. θε.) - γινῶθι (D εἶδ) cum ACD; item E sed add πάντα τὰ μέλλοντα γενέσθαι: F ἄκουσον δίκαιε ἰω. καὶ γινῶθι. B ἀνάβλ. καὶ θεώρησον δίκαιε ἰω. | ἀνάβλεψας εἶδον (ita DEF; A ἴδον): C ἀνέβλεψα καὶ ἴδον, B καὶ ἀνέτεινα τὸ ὄμμα καὶ ἴδον (cod. οἶδον) | ἀνεωγότα (B post οὐρ.) τὸν οὐρ. cum DB: FE ἀνεωγμένον (E post οὐρ.) τὸν οὐρ., CA ἀνεωγότας (sed C - τα, A post οὐρ.) τοὺς οὐρανοὺς | καὶ ἐξήρχ. ἀπὸ τῶν (A om ἀ. τ.) ἐνδ. τ. οὐρ. cum CEA: D praem καὶ εἶδον, sed om ἀπὸ usque οὐρ., F κ. ἐξήρχ. ἀπ' αὐτοῦ, B om | ὁσμή (F ὡς ὁσμή) ἀρ. εὐωδ. (F πλήρης, C πολλῇ εὐωδίᾳ, C εὐωδίας πολλοῦ πλήρης μόσχου) cum A, item CEF: D nil nisi εὐωδίας πλήρης, B om omnia | καὶ εἶδ. φωτοχ. (E φωταγωγίαν) πολλ. παρὰ (E ὑπὲρ) τ. ἡλ. φωτ. (A σφοδρωτέραν) cum ADEG: B καὶ φωτοχ. πο. πα. τ. ἡλ. et add (supra om) καὶ ὁσμήν ἀρωμάτων, CF σφόδρα (F om) πα. τ. ἡλ. φωτεινοτ.

## IV. APOCALYPSIS IOHANNIS.

Ἀποκάλυψις τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου.

Ἐμετὰ τὴν ἀνάληψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ παρεγενόμενη ἐγὼ Ἰωάννης μόνος ἐπὶ τὸ ὄρος τὸ θαβώρ, ἔνθα καὶ τὴν ἄχραντον αὐτοῦ θεότητα ὑπέδειξεν ἡμῖν, καὶ μὴ δυνηθέντος μου στήναι ἔπεσα ἐπὶ τὴν γῆν καὶ ἠύξάμην πρὸς κύριον καὶ εἶπον· κύριε ὁ θεός μου, ὁ καταξιώσας με δοῦλόν σου γενέσθαι,

\* ἀποκάλυψις cum ABCFG: D ἡ ἀποκ., E ἐρώτησις | τοῦ ἁγίου (ita CD; B add καὶ πανευφήμου ἀποστόλου καὶ εὐαγγελιστοῦ, item FG ἀποστ. καὶ εὐαγγ.) ἰω. τοῦ θεολ. (G add καὶ περὶ τοῦ ἀντιχρίστου): A ἰω. ἀποστ. καὶ εὐαγγ. ἐπιστηθείου ἡγαπημένου πατρὸς τοῦ θεολόγου· περὶ τῆς συντελείας καὶ περὶ τοῦ ἀντιχρίστου. E τοῦ ἁγί. ἰω. τοῦ θεολ. περὶ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ περὶ τῆς συντελείας.

<sup>1</sup> ἀνάληψιν: D (ex errore) ἀποκάλυψιν | παρεγενόμενη cum DE: BCFG παρεγενόμενος | ἐγὼ ἰω.: BF add ὁ θεολόγος | μόνος: BF om | ἐπὶ τὸ ὄρος τὸ (cum DG, item F; E om) θαβώρ (F θαβώριον?): BC ἐν τῷ ὄρει τῷ (C om) θαβώρ | ἔνθα κ. τ. ἄχρ. αὐτ. θεότῃτα (C θεότῃταν) ὑπέδειξ. (D ἔδειξ.) ἡμῖν (C add ἐν γὰρ τῷ ὄρει ἐκείνῳ ἔδειξεν ἡμῖν τὴν θεότῃταν) cum CDFG: B ἐν ᾧ ὑπέδειξ. ἡμῖν τὴν θεότῃτα, E om | καὶ μὴ δυν. μου στήν. ἔπεσα usque εἶπον cum D: E καὶ ἐκτείνας τὰς χεῖρας πρὸς τὸν οὐρανὸν εἶπον, C ἐπεσάμην (sed scriptum est ἐπέσαμην) ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, καὶ ἀνελθόντος μου ἐν τῷ τόπῳ ἐκείνῳ, καὶ ἀτενίσας εἰς τὸν οὐρανὸν καὶ τὰς χεῖράς μου ἐκπετάσας εἰς τὸ ὕψος τοῦ οὐρανοῦ ἠύξάμην πρὸς κύριον καὶ εἶπον, F (item G?) ἐλθόντος δέ μου ἐν τῷ τόπῳ ἐκείνῳ, καὶ ἀτενίσας τοῖς ὀφθαλμοῖς εἰς τὸν οὐρανὸν ἠύξάμην πρ. κύρ. λέγων, B om usque finem sectionis. A post τοῦ κυρ. ἡμῶν ἰησ. χριστοῦ sic pergit: ἔπεσον ἐγὼ ἰωάν. ἐπὶ τὴν γῆν, καὶ ἦρα τὰς χεῖράς μου εἰς τὸν οὐρανὸν καὶ τὸ ὄμμα, καὶ ἠύξάμην πρ. κύρ. τὸν θεόν μου καὶ εἶπον | κύριε ὁ θε. μου cum EFG: A κύρ. μου ἰησοῦ χριστέ, C κύριε ἰησοῦ χριστέ, D κύρ. ἡμῶν ἰησοῦ χριστέ, E

ἄκουσον τῆς φωνῆς μου καὶ διδάξόν με περὶ τῆς ἐλεύσεώς σου· ὅταν μέλλῃς ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλλει γενέσθαι; ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ ἥλιος καὶ ἡ σελήνη τί μέλλουσι γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις; ἀποκαλύψόν μοι πάντα. θαρρῶ γὰρ ὅτι ὑπακούεις τῇ δούλῳ σου.

<sup>2</sup> Καὶ ἐποίησα ἡμέρας ἑπτὰ προσευχόμενος, καὶ μετὰ ταῦτα νεφέλη φωτεινὴ ἤρπασέν με ἀπὸ τοῦ ὄρους καὶ ἔστησέ με πρὸ προσώπου τοῦ οὐρανοῦ, καὶ ἤκουσα φωνῆς λεγούσης μοι· ἀνάβλεψον, δοῦλε τοῦ θεοῦ Ἰωάννη, καὶ γνώθι. καὶ ἀναβλέψας εἶδον ἀνεργότα τὸν οὐρανόν, καὶ ἐξήρχετο ἀπὸ τῶν ἑνδοθεν τοῦ οὐρανοῦ ὁσμή ἀρωμάτων εὐωδίας πολλῆς, καὶ εἶδον φωτοχυσίαν

ὑπεράγαυε | δοῦλέν (E ἀνάξιον δοῦ.) σου: D om σου | ἄκουσον: F εἰσάκουσον | A om τῆς φωνῆς | καὶ διδ. με περὶ τῆς ἐλ. σου (E ἀγίας σου ἐλ. et add καὶ περὶ τῶν ἐσχάτων ἡμερῶν): F om | ὅταν (E praem ὅταν μέλλῃ βασιλεύειν ὁ ἀντικείμενος διάβολος καὶ) μέλλῃς (D μέλλεις) ἔρχ. (D εἰσέρχ.) ἐπὶ τῆς γῆς (Ita DEF; AC ἐπὶ τὴν γῆν) | τί μέλλει γενέσθαι (C γίνεσθ.) ὁ οὐρ. καὶ ἡ γῆ (C om καὶ ἡ γῆ) - - τί μέλλουσι (C πῶς ἢ τί μέλλῃ) γεν. ἐν (C om) τ. καιρ. ἐκείν. cum DC: E τί μέλλῃ γενέσθαι ὁ οὐρ. καὶ ἡ γῆ καὶ ἡ σελ. καὶ τὰ λοιπὰ πάντα τοῦ κόσμου τούτου, F καὶ (δ?) οὐρ. τί μέλλῃ γεν. καὶ ἡ γῆ καὶ θάλασσα τί μέλλουσι γενέσθαι ἐν τῷ καιρῷ ἐκείνῳ, A καὶ τί μέλλει γενέσθ. ἐν τοῖς καιρ. ἐκείνοις | ἀποκ. (A καὶ ἀπ.) μ. πάντα (E περὶ πάντων τούτων): A add περὶ τοῦ οὐρανοῦ καὶ τῆς γῆς, τοῦ ἡλίου καὶ τῆς σελήνης καὶ τῶν ἀστέρων | θαρρ. γὰρ (E add εἰς σὲ δέσποτα): A ὅτι θαρρ., D θαρρῶ | ὅτι ὑπ. τῷ δούλῳ (Ita DE; C τὸν δούλον) σου (C σόν): A πάντοτε εἰσακούεις μου τοῦ δούλου σου, F (certe Birchio teste) ὑπακούεις μου ὡς δούλός σου

<sup>3</sup> καὶ ἐποίησα cum AD: CEF G καὶ ποιήσας (C ποιήσαντος) | καὶ με. ταῦτα: E εὐθέως, F ἰδοὺ | νεφ. φωτεινὴ (F φωτός) ἤρπ. με ἀπ. τ. ὄρ. κ. ἔστ. με (F om ἀπὸ usque ἔστ. με) usque οὐρανοῦ cum AD(F)G: C ἤρπασάν (sic) με ἀπ. τ. ὄρ. κ. ἔστησέν με εἰς; E ἤρπασέ με ἐν νεφέλῃ καὶ παρέστησέν με πρὸ προσώπ. αὐτοῦ. B post ἡμῖν τὴν δεύτην (vide sub 1) sic pergit: ἐπὶ ἡμέρας ἑπτὰ νηστία καὶ ἀγρυπνίαις, περιευχόμενος τῷ θεῷ ἵνα πλατύτερον δείξῃ ἡμῖν τὰ ἀπόρρητα τῆς συντελείας τοῦ αἰῶνος. καὶ ἰδοὺ ἦλθεν νεφέλη φωτεινὴ καὶ ἤρπασέ με πρὸ προσώπ. τοῦ οὐρ. | ἀνάβλεψ. - τ. θε. (C κυρίου pro τ. θε.) - γνώθι (D εἰδέ) cum ACD; item E sed add πάντα τὰ μέλλοντα γενέσθαι: F ἄκουσον δίκαιε ἰω. καὶ γνώθι. B ἀνάβλ. καὶ θεώρησον δίκαιε ἰω. | ἀναβλέψας εἶδον (Ita DEF; A ἶδον): C ἀνέβλεψα καὶ ἶδον, B καὶ ἀνέτεινα τὸ ὄμμα καὶ ἶδον (cod. οἶδον) | ἀνεωγότα (B post οὐρ.) τὸν οὐρ. cum DB: FE ἀνεωγμένον (E post οὐρ.) τὸν οὐρ., CA ἀνεωγότας (sed C - τα, A post οὐρ.) τοὺς οὐρανοὺς | καὶ ἐξήρχ. ἀπὸ τῶν (A om ἀ. τ.) ἑνθ. τ. οὐρ. cum CEA: D praem καὶ εἶδον, sed om ἀπὸ usque οὐρ., F κ. ἐξήρχ. ἀπ' αὐτοῦ, B om | ὁσμή (F ὡς ὁσμή) ἀρ. εὐωδ. (F πλήρης, C πολλῇ εὐωδίᾳ, C εὐωδίας πολλοῦ πλήρης μόσχου) cum A, item CEF: D nil nisi εὐωδίας πλήρης, B om omnia | καὶ εἶδ. φωτοχ. (E φωταγωγίαν) πολλ. παρὰ (E ὑπέρ) τ. ἡλ. φωτ. (A σφοδρωτέραν) cum ADEG: B καὶ φωτοχ. πο. πα. τ. ἡλ. et add (supra om) καὶ ὁσμὴν ἀρωμάτων, CF σφόδρα (F om) πα. τ. ἡλ. φωτεινот.

πολλήν σφόδρα παρὰ τὸν ἥλιον φωτεινότεραν. <sup>3</sup> καὶ πάλιν ἤκουσα φωνῆς λεγούσης μοι· θεώρησον, δίκαιε Ἰωάννη. καὶ ἀνέτεινα τὸ ὄμμα, καὶ εἶδον βιβλίον κείμενον, ὡς νομίζειν με, ἐπταὶ ὁρέων τὸ πάχος αὐτοῦ· τὸ δὲ μήκος αὐτοῦ νοῦς ἀνθρώπων· οὐ δύναται καταλαβεῖν, ἔχοντα σφραγίδας ἐπτά. καὶ εἶπον· κύριε ὁ θεός μου, ἀποκάλυψέν μοι τί ἐστὶν γεγραμμένον ἐν τῷ βιβλίῳ τούτῳ. <sup>4</sup> καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τοῦτο τὸ βιβλίον ὃ ἐώρακας, γεγραμμένα εἰσὶν τὰ ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ καὶ τὰ ἐν τῇ ἀβύσσῳ, καὶ πάσης φύσεως ἀνθρωπίνης κτίματα καὶ δικαιοσύνη. <sup>5</sup> καὶ εἶπον· κύριε, πότε μελ-

<sup>3</sup> καὶ πάλιν etc. cum ABCD: F καὶ -- ἄκουσον δίκ. ἰω. καὶ θεώρησον, E om | κ. ἀνέτεινα (C - νον) τ. ὄμμ. cum AC; reliqui om | F καὶ ἀναβλέψας εἶδον | ABC ἔδον | C om κείμενον | ὡς νομίζειν με cum A: D ὡς νομίζον ἴσον, C ὡς νομίζων, F ὡς ἐνόμιζον (item G addito ἴσον), E nil nisi ὡς, B om, sed vide post | ἐπτ. ὁρέων (C ὄρη) τὸ π. αὐτ. cum CDFG; item A τὸ π. αὐτ. ὡς ἐπτ. ὁρέων: E ἐπτακοσίων πήχεων τὸ π. αὐτ., B vide post | ἀνθρώπων cum AD, item B (qui totum locum sic habet: οὐ τὸ μήκ. καὶ τὸ πλάτος καὶ τὸ π. αὐτ. νοῦς ἀνθρ. etc): CEFG ἀνθρώπου | καταλαβεῖν (CE - βέσσαι) cum ACEFG: BD κατανοῆσαι | ἔχοντα cum CDFG: AB ἔχων, E ἔχον δὲ | καὶ εἶπον: B καὶ τοῦτο θεασάμενος ἐγὼ Ἰωάννης εἶπον | κύριε usque ἀποκάλ. μοι cum D, item E omisso ἀποκάλ. μοι, F (et G?) ἀποκάλ. μοι κύριε: AC ἄκουσον τοῦ δούλου σου τῆς φωνῆς κύριε (C om τ. φω. κύρ.) καὶ ἀποκ. μοι, B δέσμοι σου κύριε, ἀποκάλυψ. μοι τῷ δούλῳ σου | τί ἐστ. (E εἰσιν) γεγραμμένον (E - μένα, item D) ἐν τ. βί. τούτ. cum ADE; item C τί ἐστ. τὰ ἐν αὐτῷ γεγραμμ., F (et G?) τὸ βιβλίον τοῦτο, B τί ἐστὶ τὸ βιβλίον ὃ ἐώρακα.

<sup>4</sup> καὶ ἤκ. φω. λα. μοι: E om | ἄκ. δίκ. ἰω. cum BCDE: AG om | BC om τοῦτο, E om τοῦτο usque ἐώρακ. (F a verbis ἀποκάλ. μοι κύρ. τὸ βιβλ. τοῦτο pergit καὶ πάντα ἐν αὐτῷ γεγραμμ. τὰ ἐν τῷ mediis omissis) | γεγραμμ. εἰσὶν (ita A, C εἰσ. γεγρ., BD ἔστι [D ἔστε] γεγραμμένα): C add ἐν αὐτῷ. De E vide post, de F ante. | τὰ ἐν τῷ (cum BDEFG; AC om) οὐρ. καὶ τὰ (AB om) ἐ. τ. γ. καὶ (CD om) τὰ -- πάσης φύ. ἀνθρ. (cum ACD: BEF πᾶσα φύσις ἀνθρώπων [F - που]) κτίματα (cum AE, D κτίμασιν, BCF κτίμα) κ. δικ. Post δίκ. Ἰωάννη E sic pergit: πάντα τὰ ἐν τῷ οὐρανῷ -- κτίματ. κ. δικ. ἀναγραφόμενα. B post δικαιοσύνη addit: καὶ φανερωθήσονται εἰς τὴν συντέλειαν τοῦ αἰῶνος, ἐν τῇ μελλούσῃ κρίσει· καὶ ὡς ὁ προφήτης θανιὴλ ἐώρακεν κριτήριον· ἐκάθισα, καὶ βιβλία ἀνεώχθησαν (in codice per omnia vitiosissimo scriptum est: ἐκάθησα· καὶ βύβλη ἀνεώχθησαν)· τότε καὶ σὺ καὶ οἱ δώδεκα ἀπόστολοι κλίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. Tum pergit: ὡς δὲ ταῦτα ἤκουσα ὑπὸ τοῦ κυρίου μου, καὶ πάλιν ἠρώτησα· ὑπόδειξόν μοι, κύριε μου, πότε μελλῇ γενέσθαι, καὶ τί εἰς (codex tēis pro τί εἰς) σημεία διαφέρουσιν οἱ καιροὶ καὶ οἱ χρόνοι, ἵνα καὶ ἐγὼ ἀναγγέλω τοῖς ἀδελφοῖς μου τοῖς ἀποστόλοις καὶ πᾶσι τοῖς πιστεύουσιν εἰς τὸ ὄνομά σου τὸ ἄγιον.

<sup>5</sup> πότε μελλουσιν (A μελλεῖ) ταῦτ. γεν. (D γε. τα., F τα. ἀποκαλυφθῆναι) -- ἐκεῖνοι cum ACDF (et G): B καὶ ἀπὸ τότε τί μελλεῖ γενέσθαι. | μελλεῖ: A

λουσιν ταῦτα γενέσθαι, καὶ τί διαφέρουσιν οἱ καιροὶ ἐκεῖνοι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· μέλλει τῷ καιρῷ ἐκείνῳ γενέσθαι πλησμονὴ σίτου καὶ οἴνου, οἷα οὐ γέγονεν ἐπὶ τῆς γῆς οὐδ' οὐ μὴ γένηται ἕως οὐ ἔλθωσιν οἱ καιροὶ ἐκεῖνοι. τότε ὁ στάχυς τοῦ σίτου ἐκφυεῖ ἡμιχοίνικον, καὶ ὁ ἀγκών τοῦ κλήματος ἐκφυεῖ χιλίους βότρυας, καὶ ὁ βότρυς ἐκφυεῖ ἡμίσταμνον οἴνου· καὶ τοῦ ἐπερχομένου ἔτους οὐ μὴ εὐρεθῇ ἐπὶ προσώπου πάσης τῆς γῆς ἡμιχοίνικον σίτου οὐδὲ ἡμίσταμνος οἴνου.

<sup>6</sup> Καὶ πάλιν εἶπον· κύριε, ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε

add γάρ | τῷ: CE ἐν τῷ | οἴνου: A add πολλή, item E (πλήθει et πολλοὶ corrupte) ἐπὶ τῆς γῆς (C τὴν γῆν) cum CDE: AFG om | οὐδ' οὐ μὴ (C οὐδὲ μὴ, F οὐδὲ) γένηται (EF γενήσεται): F add πώποτε (A πώποτε omisissis οὐδ' οὐ μὴ γέν. ex errore) | ἕως οὐ: A μέχρις ἂν | E τότε γάρ | ἐκφυεῖ primum cum CE: A χύνει, G ἐκχύνει, DF ἐκχέει, B ἐκχέει | ἡμιχοίνικον cum A (ἡμιχύνηκον), item D χίνικον: C εἰμφοίνηκον, G ἡμινφοίνικον, F ἐπιφοίνικος, quae omnia ex ἡμινφοίνικον corrupta videntur esse. Nec minus corrupte E ἐν μὴ ζαρὸν σήτου (σίτου etiam G addit), B ἡμισικοσκηκων | ὁ (A ἡ) ἀγκών (E ἀγκων) cum ADE: C εἰ κλάδος, F ὁ εἰς στάχυς? B τὸ κλήμα pro ὁ ἀγκ. τ. κλήμ. | ἐκφυεῖ (D φυεῖ) cum CDE, A ποιήσει, F ἐκχέει, B om | ἐκφυεῖ tert (D φυεῖ, A εὐφυεῖ) cum ACDE: B om (F post ἐκχέει om χιλίους usque ἐκφυεῖ) | ἡμίσταμνον cum AC, item F (ἡμισινταμνον), DE στάμνον, B ἡμισισταμνο | καὶ τοῦ ἐπερχ. ἔτους cum C; F (G?) καὶ εἰς τὸ ἐπερχόμενον ἔτος, D καὶ τὸν ἔπειτα χρόνον, B καὶ τοῦ ἐπερχομένου καιροῦ, E καὶ ἐν τῷ ἐπερχομένῳ χρόνῳ, A καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλει γενέσθαι· καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, Ἰωάννη· ἐρχομένου τοῦ καιροῦ | ἐπὶ προσώπου (BE - ωπον) πάσης (BD om) τ. γῆς: A om, E post οἶνος ponit | ἡμιχοίνικον (D οἷμοι χίνικον, C ἡμισυ φίνηκον, F φοίνικα) σίτου cum ACDF: BE σίτος | ἡμίσταμνος (οἷμοι στάμνος D, ἡμίσταμνον A, ἡμισυ στάμνον C) οἴνου cum ACD; F στάμνον οἴνου: BE οἶνος, sed B add οὔτε ἔλαιον. Praeterea BE οὔτε σί. οὔτε οἶν., item F οὔτε φοί. σίτ. οὔτε στ. οἶν., CD καὶ pro οὐδέ. B post verba ἄκουσ. δίκ. ἰω. totam sectionem sic habet: ὅταν ἴδῃτε (codex ηδυται) σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς καὶ συνεχοῦς (sic) πόλεμον, ἔθνος ἐπὶ ἔθνος καὶ βασιλεῖς ἐπὶ βασιλεῖς καὶ λιμοὺς καὶ σεισμούς, τότε ἐγγίξει τὸ τέλος· καὶ μέλλουσιν οἱ καιροὶ ἐκεῖνοι γενέσθαι πλησμονὴ σίτου καὶ οἴνου καὶ ἐλαίου, οἷα οὐ γέγονε πώποτε· τότε ὁ στάχυς τοῦ σίτου ἐκχέει (sic) ἡμισυκόσκινον, καὶ τὸ κλήμα χιλίους βότρυας, καὶ ὁ βότρυς ἡμισύσταμνον οἴνου· καὶ τοῦ ἐπερχομένου καιροῦ φθαρῇσεται, καὶ οὐ μὴ εὐρεθῇ ἐπὶ προσώπων τῆς γῆς οὔτε σίτος οὔτε οἶνος οὔτε ἔλαιον.

<sup>a</sup> καὶ πάλιν (ita BCD; F om) εἶπ. (D add πρὸς κύριον) κύριε, ἀπὸ (BD praeterea καὶ) τέτ. τί μέ. (D τί μέ. τότε) ποιεῖν (ita CDF; B μέλλει γενέσθαι); καὶ ἡ. φωνῆς λεγούσης (F φωνὴν λέγουσαν) μοι· ἄκ. δίκ. ἰω. (B om ἄκ. δλ. ἰω., C add ταῦτα πάντα ἐλάλησα σοι): haec omnia AE om | τότε: AE καὶ τότε | ἀρ-

φανήσεται ὁ ἀρνητὴς καὶ ἐξορισμένος ἐν τῇ σκοτίᾳ, ὁ λεγόμενος ἀντίχριστος. καὶ πάλιν εἶπον· κύριε, ἀποκάλυψόν μοι ποταπὸς ἐστίν. <sup>1</sup> καὶ ἤκουσα φωνῆς λεγούσης μοι· τὸ εἶδος τοῦ προσώπου αὐτοῦ ζοφῶδες, αἱ τρίχες τῆς κεφαλῆς αὐτοῦ ὀξεῖαι ὡς βέλη, οἱ ὄφρυες αὐτοῦ ὡσεὶ ἄγρου, ὁ ὀφθαλμὸς αὐτοῦ ὁ δεξιὸς ὡς ὁ ἀστὴρ ὁ πρωτὶ ἀνατέλλων, καὶ ὁ ἔτερος ὡς λέοντος, τὸ στόμα αὐτοῦ ὡς πηχυν μίαν, οἱ ὀδόντες αὐτοῦ σπιθαμιαῖοι, οἱ δάκτυ-

νητῆς: C add καὶ ὑπερήφανος | ἐξορισμένος (ita omnes) ἐν τῇ σκοτ. (F ἐν τῷ σκοτεινῷ, BD om ἐν τ. σκ., sed B add διάβολος): C ἐξορ. ὁ ἐν σκοτίᾳ μένων | ὁ λεγόμενος: D om | ἀντίχριστος (D - χρηστος): E add καὶ ὑποδεικνύει τὰ τῆς πλάνης αὐτοῦ φαντάσματα, λέγων· ἐγὼ εἰμι ὁ υἱὸς τοῦ ἀνθρώπου, καὶ παραδεικνύει (cod. - δύναι) αὐτὸν ὡς ἡσόν, καὶ στήσει τὸν τόπον αὐτοῦ εἰς τὸν τόπον τοῦ κρανίου, ὅπου ἦλθεν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ διὰ τοὺς ἐν ᾧ οὐδυνόμενους, καὶ ἄρχεται τὸ κρίναι μετὰ πραότητος καὶ ἐλεημοσύνης πολλῆς καὶ συγχωρήσεως ἁμαρτωλῶν, καὶ ὥς· φησι συγχωρεῖ ἁμαρτήματα. καὶ ἀκούσονται οἱ πεπλανημένοι αὐτὴν τὴν συγχώρησιν, καὶ συναχθῇσονται ἄγνωστοι καὶ ἄγραμματοὶ λέγοντες πρὸς ἀλλήλους· μὴ ἄρα εὐρίσκομεν αὐτὸν δίκαιον; ἐστὶν ἐπιστηριζων (in codice: εὐρίσκομεν αὐτόν· δίκαιός ἐστιν ἐπιστηριζων) ὁ δῆμος τῶν φονευτῶν ἰουδαίων. ὧς καὶ ὡς πρότιμον δείκνυσιν αὐτόν, τοῦ τόπου καὶ τοῦ ναοῦ πρόνοιαν ποιούμενος. καὶ λέγουσιν οἱ ἀγνώμονες ὅσα... (cod. ἐνεγκατευσώμεθα?) διὰ τοὺς λόγους καὶ τὰς παραινήσεις τῶν προφητῶν. Quae sequuntur, ad sect. 8. pertinent: καὶ πάλιν ὁ μαθητὴς τοῦ κυρίου ἠρώτησε λέγων· εἰπέ μοι, κύριε μου, καὶ μετὰ ταῦτα τί μέλλεις ποιεῖν; ἄκουσον, δίκαιε Ἰωάννη· θεωρῶν ὁ ἡσὸς τὴν ἀδικίαν αὐτοῦ ἀποστέλλει ἄγγελον ἐξ οὐρανοῦ, τὸν βαυρητὴλ (sic), λέγων· ἀπέλθατε, σαλπίσατε (sequitur ἄερος ἄς, coniunctis simile aliquid ut τοῖς πνεύμασιν ἄερος ἦν) κρατήσουσιν τὸν ὑετόν, καὶ ἡ γῆ ξηρανθήσεται, καὶ αἱ βοτάναι (cod. ἡ βιτάνες) ψυγήσονται, καὶ ποιήσῃ τὸν οὐρανὸν χαλκοῦν, ἵνα δρόσον μὴ δώσῃ ἐπὶ τὴν γῆν, καὶ κρύψῃ τὰς νεφέλας εἰς τὰ ἔγκατα τῆς γῆς, καὶ καταστελῇ (huc loco - στηλῶ) κέρας τῶν ἀνέμων, ἵνα μὴ ἄνεμος συστήῃ (sic) ἐπὶ (cod. ἀπὸ) προσώπου πάσης τῆς γῆς. καὶ ἐστὶν ὁ ὕμνος πολὺ (cod. πολλῇ) ἐπὶ πᾶσαν τὴν γῆν (cf C ad sect. 7). Post haec quae leguntur, vide ad sect. 8; pergitur enim: καὶ εἶπον· κύριε, πόσα ἔτη μέλλουσιν etc. | πάλιν: AE om | εἶπον: B add ἐγὼ Ἰωάννης | E κύρ. μου | ἀποκάλ. μοι cum ABDFG: CE om | ποταπ. ἐστ. (G add ὁ ἀντίχριστος, item E οὗτος ὁ ἀντίχρ.): D πῶς μέλλει εἶναι

<sup>1</sup> καὶ ἡκ. φω. λεγ. μοι cum BCD, item F additis ἄκουσον δίκαιε Ἰωάννη: E ἄκουσον δίκαιε Ἰωάννη, A καὶ εἰπέ μοι· ἄκουσ. δίκ. Ἰω. | τὸ (B add μὲν) εἶδος (F praem ἐστὶν): B τὸ φῶς | ζοφῶδες: A add ἐστίν, B add καὶ μελανώμενον | ὀξεῖαι (AD ὀξὺς, C ὀξίς, B ὀξήσου, EF om) ὡς (A ὡσπερ, C ὡσεὶ) βέλη (A βέλος, B βελώνια, F φόλλος?): E add ἡκονημένα | οἱ (C ἡ) ὄφρυες (D ὄσφρυες, F ὡσφρυες, B φροῖς, E ὡσφρύς, C ὄφρῖς) αὐτ. ὡσεὶ ἄγρου (D ὡσεῖσαγρου, F ὡς ἄγρου, C ὡς ἄγριοι, E πάσης δυσωθίας καὶ ἀγρίότητος, B corruptissime ἀνδρείου βελόνια ἄγαστάχειος): A om | E ὁ μὲν ὅφρ. αὐτ. omisso ὁ δεξ. | ὡς (B om) ὡς (BDEF om) ἀστ. ὁ (DE τὸ, F om) πρωτὶ (A πρώτην) ἀνατ. | καὶ ὁ ἔτερος (A add αὐτοῦ ὀφθαλμός): F ὁ ἀριστερός | ὡς cum CDF: AE ὡσπερ, B om (sed add εἰδὶς sic) | τὸ στ. αὐ. ὡς πηχ. μίαν (ὡς π. μ. A;

λοι αὐτοῦ ὡς δρέπανα, τὸ ἔχον τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο, καὶ εἰς τὸ μέτωπον αὐτοῦ γραφὴ ἀντίχριστος· ἕως τοῦ οὐρανοῦ ὑψωθήσεται καὶ ἕως τοῦ ὄρου καταβήσεται, ποιῶν ψευδοφαντασίας. καὶ τότε ποιήσω τὸν οὐρανὸν χαλκοῦν, ἵνα μὴ δώσει ἐπὶ τὴν γῆν δρόσον· καὶ κρύψω τὰς νεφέλας ἐν ἀποκρύφοις τόποις, ἵνα μὴ ἐπάγῃσι δρόσον ἐπὶ τὴν γῆν· καὶ καταστείλω τοὺς κέρασιν τῶν ἀνέμων, ἵνα μὴ πνεύσει ὁ ἄνεμος ἐπὶ τῆς γῆς.

<sup>8</sup> Καὶ πάλιν εἶπον· κύριε, καὶ πόσα ἔτη μέλλει ποιεῖν οὗτος ἐπὶ τῆς γῆς; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε

D πῆχη α', C πῆχη, B πλῖων πιθαμῶν [σπιθαμῆς]: EF om | σπιθαμαῖοι (D - μέοι) cum AD: C σπιθαμή, E σπιθαμήν, G σπιθαμῶν, F σπιθαμῶν τριῶν | D τὰ ἔχον | σπιθαμῶν (B - μάς) δύο cum DEB; G σπιθαμῶν τρεῖς, AC ὡς σπιθαμῶν δύο | ἀντίχρ. cum ABF: CD ὁ ἀντ., E οὗτός ἐστιν ὁ ἀντίχρ. | ἕως τ. οὐρανοῦ: A praeterea οὗτος | ψευδοφαντασίας (B - σίαν, CD ψευδεῖς φαντ.): A add καὶ σημεῖα πολλὰ | CD χαλκόν | δώσει cum AFG: D ἐπιδώσει, C ἐπάγῃ | ἐν ἀποκρ. τόπ. cum D: CF εἰς τὰ ἔσχατα τῆς βαλάσσης (F γῆς), B εἰς τὰ καταχθόνια | ἐπάγῃσι δρ. (F δρ. ἐπάξωσιν) ἐπὶ τὴν γῆν (F τῆς γῆς) cum DF: B βρέξουσιν ἐπὶ τὴν γῆν | καταστείλω cum D: F κατάσχω | πνεύσει etc cum D: F ἄνεμος ἐκλήψει (sic apud Birch.) ἀπὸ προσώπου πάσης τῆς γῆς. In C pro ἵνα μὴ ἐπάγῃσι etc. legitur: καὶ ἐστὶν βαμβός ὁ ἀήρ ἐπὶ τῆς γῆς. B pro καὶ καταστείλω etc: καὶ γενήσεται λιμός ἰσχυρός ἐπὶ προσώπου τῆς γῆς. Praeterea B et E propria habent. Ita B post ψευδοφαντασίαν pergit: καὶ ἀγαπήσει πλείστα τῶν ἐβραίων γένος· οἱ δὲ δίκαιοι κρυβήσονται καὶ φύγουν ἐν ὄρεσι καὶ σπηλαίοις· καὶ πολλοὺς δικαίους τιμωρήσει· καὶ μακάριος ὅς οὐ μὴ πιστεύσει αὐτῷ. καὶ τότε οὐρανὸς οὐ μὴ δώσει δρόσον ἐπὶ τὴν γῆν· κρύψω τὰς νεφέλας etc. E vero post ὡς βέλη ἠκονημένα sic pergit: οἱ δὲ οὗτοι αὐτοῦ σπιθαμῶν· οἱ δάκτ. -- δρέπανα· τὰ σκέλη αὐτοῦ ὅμοια λεκτοῦρ (?)· τὸ ἔχον τῶν ποδ. -- δύο· οἱ ὠσφρὺς (sic) αὐτοῦ πάσης δυσωδίας καὶ ἀγριότητος· καὶ εἰς τὸ -- ὁ ἀντίχριστος· κρατῶν ἐν τῇ χειρὶ αὐτοῦ ποτήριον θανάτου, καὶ ἐξ αὐτοῦ πίνουσιν πάντες οἱ προσκυνοῦντες αὐτόν· ὁ μὲν ὀφθαλμός -- λέοντος, ὅτε αἰχμαλωτεύσῃ ὑπὸ τοῦ ἀρχαγγέλου μιχαήλ, καὶ ἦρεν ἐξ αὐτοῦ τὴν θρόνον. καὶ ἀπεστάλην ἐγὼ ἐκ τῶν κόλπων τοῦ πατρὸς μου, καὶ συνέστειλα τὴν κεφαλὴν αὐτοῦ τοῦ μεμαμένου, καὶ ἐσβέσθη ὁ ὀφθαλμός αὐτοῦ· καὶ ὥδε (?) προσκυνήσουσιν αὐτόν, γράφει (videtur εἰς?) αὐτῶν τὰς χεῖρας τὰς δεξιὰς, ἵνα κατέξονται μετ' αὐτοῦ (cod. αὐτῶν) εἰς τὸ πῦρ τὸ ἐξώτερον· καὶ ἄλλω (?) περισφαισθήσονται (? περισφραγ.) οὐ δύναται· καὶ πάντες οἱ μὴ βαπτισθέντες (cod. - σβῆναι) καὶ μὴ πιστεύσαντες, τετήρηται αὐτοῖς πᾶσα ὀργὴ καὶ θυμός (cod. πάσης ὀργῆς καὶ θυμοῦ) τοῦ θεοῦ. καὶ εἶπον· κύριε μου, καὶ τί (sic) σημεῖα ποιεῖ (cod. ποιῶ); ἄκουσον, δίκαιε ἰωάννη· ὅρη καὶ βουνούς μετακινήσει, καὶ διανεύσει τῆς μεμαμένης χειρὸς αὐτοῦ· δεῦτε πρὸς με πάντες, καὶ διὰ φαντάσματα καὶ πλάνης (sic) συνάγονται ἐν τῷ ἔθρῳ τῷ τῷ· νεκροὺς οὐκ (sic, potius ἐξ-) ἐγείρει· τὰ δὲ πάντα ὅλα ὡς θεὸς ὑποδεικνύει.

<sup>9</sup> B καὶ πάλιν ἐρώτησα καὶ (ita AD; C om) πόσα -- ἐπὶ τῆς γῆς (A ἐπὶ τὴν γῆν): B πόσα ἔτη μέλλουσι οὕτως γενέσθαι, E πόσα ἔτη μέλλουσιν γενέσθαι ταῦτα | καὶ ἤκουσα φ. λε. μοι: E καὶ λέγει μοι | ποιήσω: G teste Birch. ποιή-

Ἰωάννη· τρία ἔτη ἔσονται οἱ καιροὶ ἐκεῖνοι, καὶ ποιήσω τὰ τρία ἔτη ὡς τρεῖς μῆνας, καὶ τοὺς τρεῖς μῆνας ὡς τρεῖς ἑβδομάδας, καὶ τὰς τρεῖς ἑβδομάδας ὡς τρεῖς ἡμέρας, καὶ τὰς τρεῖς ἡμέρας ὡς τρεῖς ὥρας, καὶ τὰς τρεῖς ὥρας ὡς τρεῖς στιγμᾶς, καθὼς εἶπεν ὁ προφήτης Δαυὶδ· τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέρραξας, ἐσμύκρυνας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ, κατέχεας αὐτῷ αἰσχύνην. καὶ τότε ἀποστελῶ Ἐνῶχ καὶ Ἡλίαν πρὸς ἔλεγχον αὐτοῦ, καὶ ἀποδείξωσιν αὐτὸν ψεύστην καὶ πλάνον, καὶ ἀνελεῖ αὐτοὺς ἐπὶ τὸ θυσιαστήριον, καθὼς εἶπεν ὁ προφήτης· τότε ἀνοίσωσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

<sup>9</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλει γενέσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε τελευτήσῃ πᾶσα φύσις ἀνθρωπίνη, καὶ οὐκ ἔστιν ἀνθρωπος ζῶν ἐπὶ πᾶσαν τὴν γῆν. καὶ πάλιν εἶπον· κύριε, ἀπὸ τότε τί μέλ-

σιν ἔχων | καὶ τ. τρ. ὥρας ὡς τρ. στιγμᾶς (C ὡς στιγμὴν μίαν): E om; A vero add καὶ αἱ τρεῖς στιγμαὶ ὡς τρεῖς ῥοπαί· αἱ τρεῖς ῥοπαὶ εἰσιν τὸ καμμῦσαι καὶ ἀναβλέψαι. (In ipso codice haec scripta sunt: κ. οἱ τρεῖς στιγμαὶς ὡς-τρεῖς ῥω-παις· οἱ τρεῖς ῥωπαις εἰσιν το καμῆσαι κ. αν.) | C προεῖπεν | A om Δαυίδ | DE κατέρραξας | D αὐτὸ κατέχεας αὐτῷ (pro his A κατέσχε αὐτόν) in margine additum habet ἔδωκας ἐντροπήν | αἰσχύνην: F ἰσχύν | C ἀποστέλλω | BF ἔνωχον | αὐτοῦ: A add τοῦ δεινοῦ Ἱηρίου | ἀποδείξωσιν DF; A ἀποδείξω: CE ἀποδιώ-ξουσιν | C ὡς ψεύστην, D ψεύστ. ὄντα | B ἐλέγχειν αὐτὸν πᾶσιν τοῖς ἀνθρώ-ποις ψεύστην καὶ ἀπάνθρωπον καὶ υἱὸν τῆς ἀπωλείας καὶ ἐλέγονται αὐτοῦ κατὰ πρόσωπον εἶναι ἀντίχριστον πλάνον καὶ σατανᾶν τῆς θεωρίας αὐτοῦ· καὶ μὴ φέρων ἔλεγχον ὡς ἀπατεῶν (pergit καὶ μάχα quae non intellego; μαχαίρα?) ἀνελεῖ τὰς κεφαλὰς ἡμῶν, καθὼς etc. | Δαυίδ cum CEF; ABD om | ἀνοίσωσιν cum ACDF; E ἀνοίσουσιν. B a verbis καθὼς εἶπ. ὁ προφ. transilit ad similia ea quae sequun- tur, omissis τότε ἀνοίσωσιν usque μετὰ τῶν κεράτων ἐκείνων, καθὼς etc.

<sup>9</sup> κύριε: D om | μέλλει γενέσθαι cum AF; CD μέλλεις ποιεῖν. E om καὶ πάλιν usque δίκ. Ἰωάννη. Sed habet infra post verba ὅλα ὡς θεὸς ὑποδεικνύει (exe-unte sect. 7), ubi pergit: καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον δίκ. Ἰω., καὶ ἀπὸ τότε οὐκ ἔστιν ἄν-θρωπος ζῶν ἐπὶ πρόσωπον πάσης τῆς γῆς. καὶ τότε ἀποστελῶ etc. | D om ἄκουσ. δίκ. (A om) Ἰωάνν. | τότε: E καὶ τότε | τότε τελευτήσῃ (E -τήσουσιν) -- ἀν-θρώπινη (EF ἀνθρώπων) usque γῆν: A om | F om καὶ οὐκ ἔστ. ἄνθρ. ζῶν | DE om ἐπὶ πᾶ. τ. γ. Post ἄνθρ. ζῶν E multa propria habet, sed mira vitiositate scripta sunt. Pauca inde excerpisse satis erit. Pergit: συμψυγήσεται („exsicca- bitur“: simile quid coniciendum erit pro συψυγήσεται, quod codex habet) ἡ γῆ ἀπὸ τοῦ καύσωνος (additur ἐνός) τοῦ ἡλλοῦ· οὐαὶ τοὺς φθάσαντας τότε -- τότε οἱ ἔχοντες χρυσίον καὶ ἀργύριον ῥίπτουσιν αὐτὰ ἐν ταῖς πλατεῖαις καὶ ἐν παντὶ τόπῳ τῆς οἰκουμένης, καὶ οὐδεὶς αὐτὰ ἐπιμελετᾷ -- σκευὴ ἐλεφάντινα, ἱμάτια ἐκ λίθου καὶ μαργαρίτου ἐν ταῖς πλατεῖαις ῥίπτουσιν αὐτὰ· βασιλεῖς καὶ ἄρχοντες λιμῶ

λεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ ἄγγελους μου, καὶ ἀροῦσιν τὰ κέρα του κριοῦ τὰ κείμενα ἐπὶ τὴν νεφέλην, καὶ ἐξελθωσιν ἐξω τοῦ οὐρανοῦ καὶ σαλπίσουσιν Μιχαὴλ καὶ Γαβριὴλ μετὰ τῶν κεράτων ἐκείνων, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ, ἐν φωνῇ σάλπιγγος κερατίνης· καὶ ἀκουτισθήσεται ἡ φωνὴ τῆς σάλπιγγος ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης· καὶ ἀπὸ τῆς φωνῆς ἐκείνης τῆς σάλπιγγος σαλευθήσεται πᾶσα ἡ γῆ, καθὼς προεῖπεν ὁ προφήτης, καὶ ὑπὸ τὴν φωνὴν τοῦ στρουθίου ἀναστήσεται πᾶσα βοτάνη, τουτέστιν ὑπὸ τὴν φωνὴν ἀρχαγγέλου ἀναστήσεται πᾶσα φύσις ἀνθρωπίνη.

τηκόμενοι· πατριάρχαι καὶ ἡγούμενοι, πρεσβῦται καὶ λαοί (verbum deest)· ποῦ ὁ οἶνος ὁ καλὸς καὶ ἡ τράπεζα καὶ ἡ φαντασία τοῦ κόσμου; καὶ οὐ μὴ εὐρεθῇ ἐν ὅλῳ τῷ κόσμῳ -- καὶ τελευτήσουσιν οἱ ἄνθρωποι ἐπὶ τὰ ὄρη καὶ ἐν ταῖς πλατείαις καὶ ἐν παντὶ τόπῳ τῆς οἰκουμένης· καὶ ἐκ τῆς δυσωδίας τῶν θανόντων τελευτήσουσιν καὶ οἱ ζῶντες· φεύγουσιν εἰς τὰ ὄρη καὶ κρύπτονται ἐν αὐτοῖς εἰς τὰ σπήλαια -- οἱ σπλαγχνικοὶ ἀδελφοὶ κίπτουσιν ὁμοθυμαδὸν καὶ ἀποθνήσκουσιν καὶ πᾶς ὁ κόσμος ὑπὸ θανάτου τελευτῶσιν. καὶ ἤκουσα (ante haec excedisse videtur quiescentio) φωνῆς λεγούσης μοι· ἄκουσον δίκαιε Ἰωάννη· ὅστις οὐ προσκυνεῖ τὸ θῆρίον ἐκεῖνο καὶ τὰ φαντάσματα αὐτοῦ, μάρτυς κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν καὶ ζωὴν αἰώνιον κληρονομήσει μετὰ τῶν ἁγίων μου. Post haec leguntur quae inde a sectione sexta exeunte edidimus. Pergitur enim: καὶ εἶπον· κύριέ μου ποταπὸς ἐστὶν οὗτος ὁ ἀντίχριστος. ἄκουσον, δίκαιε. Ἰω. τὸ μὲν εἶδος τοῦ προσώπου etc., de quibus iam relatum est supra ad sect. 7. | καὶ πάλιν εἶπον· κύ. (F add καὶ, Item A) ἀπὸ -- μέλλεις ποιεῖν (F μέλλη γενέσθαι, Item A μέλλει γεν.) -- Ἰωάννη cum CF (Item A qui a priore καὶ πάλιν εἶπον cum seqq. ad posterius transiit); D (E) om | τότε: D καὶ, E καὶ τότε | ἀροῦσιν cum A (Is om ἀποστελῶ ἄγγ. μου καὶ) CF; D ἄρωσιν | κέρα: Ita (vel κέρι) ACD; F tantum teste Birchio κέρατα | τὰ κείμενα ἐπὶ (A ὑπὸ) τὴν νεφ. (G τῆς νεφέλης): F τὰ ὑπὸ νεφελῶν, D om | ἐξελθωσιν (C-ζων): D ἐξέρχονται, sed servato καὶ sq. | C ἐξωθεν | A καὶ σαλπίζει | D μιχ. κ. γαβρ. ante καὶ σαλπ. pon | προεῖπεν cum CDF; A εἶπεν | προφήτης: D δίκαιος | ἐν (B om) φω. σάλπ. κερ. cum ADF (B); C ἐν σάλπιγγιν ἐλαταῖς καὶ φωνῇ σάλπ. κερ. | ἀκουτισθήσεται: F ἀκουσθήσεται, A ἀκουσθήτω, C ἀναστήσεται | ἡ φων. τ. σάλπ. (F add ἐκείνης): A ἡ σάλπιγξ ἐκείνη | ἀπὸ περάτων -- οἰκουμένης: B εἰς τὰ τετραπέρατα τῆς γῆς, F add καὶ οὐρανοῦ καὶ γῆς καὶ θαλάσσης | ἀπὸ: F ἐκ | ἐκείνης τῆς σάλπ. (F τ. σάλπ. ἐκ.): D om τ. σάλπ. | σαλευθήσεται πᾶσα usque finem cum A: F ἐγερθήσονται πάντες οἱ νεκροὶ τῆς γῆς καθὼς εἶπ. ὁ προφ. δαυ., καὶ ἐπὶ φωνὴν τῶν στρουθίων πᾶσα φύσις ἀνθρώπων ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης, D σαλευθήσεται πᾶσα φύσις ἀνθρωπίνη ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης καὶ ἀναστήσονται, B σαλευθ. ἡ γῆ (Ita videtur) πᾶσα καὶ ἀναστήσεται πᾶσα φύσις ἀνθρώπων ἀπὸ ἀδάμ καὶ εὐὰς μέχρι τῆς συντελείας. C καὶ ἀπὸ τῆς φωνῆς usque finem om. E pro his quae edidimus inde a τότε ἀποστελῶ ἄγγελους habet: καὶ τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ καὶ κροτήσιν

<sup>10</sup> Καὶ πάλιν εἶπον· κύριε, οἱ ἀποθανόντες ἀπὸ τοῦ Ἀδάμ μέχρι τὴν σήμερον, καὶ οἱ κατοικοῦντες ἐν τῷ ἄδῃ ἀπὸ τοῦ αἰῶνος καὶ οἱ ἀποθανόντες ἐπ' ἐσχάτων τῶν αἰώνων ποταποὶ ἀναστήσονται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· πᾶσα φύσις ἀνθρωπίνη τριακονταετῆς ἀναστήσεται.

<sup>11</sup> Καὶ πάλιν εἶπον· κύριε, ἄρσεν καὶ θῆλυ τελευτῶσιν, καὶ ἄλλοι γηραλέοι, καὶ ἄλλοι νεώτεροι, καὶ ἄλλοι βρέφη· ἐν τῇ ἀναστάσει ποταποὶ ἀναστήσονται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὥσπερ γὰρ εἰσιν αἱ μελισσαι καὶ οὐ διαφέρουσι μία τῆς μιᾶς, ἀλλ' εἰσὶ πᾶσαι μιᾶς εἰδέας καὶ μιᾶς ἡλικίας, οὕτως καὶ ἐν τῇ ἀναστάσει ἔσονται πᾶς ἄνθρωπος· οὐκ ἔστιν οὔτε ξανθὸς οὔτε πύρρος οὔτε μέλας, ἀλλ' οὔτε αἰθίοψ ἢ διάφορα πρόσωπα· ἀλλὰ πάντες ἀναστήσονται μιᾶς εἰδέας καὶ μιᾶς ἡλικίας· πᾶσα φύσις ἀνθρωπίνη ἀσώματοι

τὴν σάλπιγγα, καὶ ἀκουσθήσεται ἡ φωνὴ (codex φύσης sic) τῆς σάλπιγγ. ἀπὸ περ. ἕως περάτ. τῆς οἰκουμένης. Tum pergit: καὶ ἐξέλθωσιν οἱ ἄγγελοι καὶ πᾶν ἔνδοξον etc: vide infra.

<sup>10</sup> μέχρι τὴν (cum DF; C τῆς) σήμερον: A om | ἀπὸ τοῦ αἰῶνος (ita D: A add ἐκείνου): CF ἀπ. τῶν αἰώνων ἐκείνων (F ἐκείνοι?) | καὶ οἱ ἀποθ. ἐπ' ἐσχάτ. (C ἐν τῇ ἐσχάτῃ) τ. αἰώνων (A ἐν τῇ συντελείᾳ καὶ ἕως τῆς ἡμέρας ἐκείνης) cum DCA: F καὶ οἱ μέλλοντες ἀποθνήσκουσιν ἐσχάτως | ἀναστήσονται: D add καὶ οἱ μὲν ἀπέθανον ἀπ' ἀρχῆς κόσμου, καὶ ἄλλοι ἕως τῆς συντελείας, item C ὅτι αὐτοὶ ἀπὸ τῶν αἰώνων ἐκείνων, καὶ οἱ ἄλλοι ἀποθανοῦσιν μετὰ τὴν συντέλειαν, nil add A. In F plura exciderunt; post ἀναστήσονται euim statim pergitur: καὶ ὅτι ἄρρεν καὶ θῆλυ τελευτῶσιν etc. De B et E vide post.

<sup>11</sup> A ut uolet x. πάλ. εἶπ. ἐγὼ Ἰωάννης | γηραλέοι cum CD; AF γηραιοί | A ἕτεροι δὲ νεώτεροι, ἄλλοι δὲ εἰσιν βρέφη· ἐν τ. ἀν. δὲ εἶα. | ὥσπερ γὰρ εἰς cum A; similiter D: ὥσπερ αἱ μέλ. (addendum οὐ) διαφέρουσαι μία ὑπὲρ τῆς ἄλλης καὶ ὅλαι εἰσιν μιᾶς εἰδέας (eid. his et A et D; CF id.), οὕτως ἔσται· ἀλλ' οὐδὲ ἔστιν ἐκεῖ ξανθὸς (cod - πης) οὔτε διάφορα πρόσωπα, ἀλλὰ πάντ. μιᾶς εἰδέας ἀναστήσονται καὶ μιᾶς ἡλικίας. Item C: ὥσπερ αἱ μέλ. τὸ εἶδος οὐ διαφέρει μία τῆς μιᾶς, ἀλλ' εἰσιν ὅλαι ὁμοῦ μιᾶς εἰδέας, οὗτ. ἔστιν καὶ ἐν τ. ἀναστάσει· ἐκεῖ οὐκ ἔστιν ξανθότης ἢ πυρρότης ἢ μέλας, ἀλλὰ πάντ. μιᾶς εἰδ. ἀναστ. καὶ μιᾶς ἡλ. Ex F Birchius edidit: ὥσπερ. ἡ μελισσα οὐ διαφέρει μία τῆς ἄλλης, ἀλλ' εἰσι μιας ιδεας καὶ μιας ἡλικίας, οὕτως οὐκ (οὐκ cod. omi) εἰσιν ἐκεῖ ξαντῶτης (sic) ἢ πυρρός (sic) ἢ μέλας ἢ αἰθίοψ ἢ διάφορα πρόσωπα (cod. - ωπου), ἀλλ' ἅπαντες μιας ιδεας καὶ μι. ἡλικίας· οὕτως ἐστὶν καὶ ἐν τῇ ἀναστ. | πᾶσα φύσις etc. cum D; sed similiter A: ἀσώματοι πᾶσα φύσις ἀνθρώπων, καθὼς ἐν ἐναγγελίοις εἴρηται ὅτι ἐν τῇ ἀναστάσει οὔτε γαμ. οὔτε ἑγγαμ. ἀλλ' εἰσιν πά. ὡς ἄγγ. δε. O sic: καὶ πάλιν ἤκουσα φωνῆς λεγούσης· ἄκουσον δίκ. Ἰωάννη· ἐν τῇ ἀναστ. ὅλοι ἀσώματοι ἀναστήσονται, πᾶσα φύσις ἀνθρώπων, καθὼς προεῖπον (cod. προεῖπεν)· ἐν τῇ ἀν. οὗτ. γαμ. οὗτ. γαμῖζ. ἀλλ' εἰσιν πάντ. ὡς ἄγγ. δε.

ἀναστήσονται, καθὼς εἶπον ὑμῖν ὅτι ἐν τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐγγαμίζονται, ἀλλ' ἡ εἰσὶν ὡς ἄγγελοι τοῦ θεοῦ.

<sup>12</sup> Καὶ πάλιν εἶπον· κύριε, ἔστιν ἐν τῷ κόσμῳ ἐκεῖνῳ γνωρίσαι ἀλλήλους, ἀδελφὸς ἀδελφόν, ἡ φίλος τὸν φίλον, ἡ πατὴρ τὰ ἴδια τέκνα, ἡ τὰ τέκνα τοὺς ἰδίους γονεῖς; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον Ἰωάννη· τοῖς μὲν δικαίοις γνωρισμός γίνεται, τοῖς δὲ ἁμαρτωλοῖς οὐδαμῶς, οὔτε ἐν τῇ ἀναστάσει δύνανται γνωρίσαι ἀλλήλους. καὶ πάλιν εἶπον ἐγὼ Ἰωάννης· κύριε, ἔστιν ἐκεῖ ἐνθύμησις τῶν ὧδε ἡ ἀγρῶν ἡ ἀμπελώνων ἡ ἄλλων τῶν ἐνθάδε; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὁ προφήτης Δαυὶδ φάσκει λέγων· ἐμνή-

Birch. ex F: ἀναστήσονται καὶ ζήσονται (sic), καὶ ἐν τῇ αν. οὔτε γαμ. οὐτ. γαμιζ. ἀλλ' εἰσ. ὡς ἀγγ. δε.

In codice B sectiones 10 et 11. satis corrupte his absoluntur (post μέχρι τῆς συντελείας sect. 9): καὶ πάλιν εἶπον· κύριε, ἄρσεν καὶ θῆλυ τελευτῶσι καὶ γηραλέοι καὶ νεώτεροι· ἐν τῇ οὖν ἀναστ. ποταποὶ ἀναστήσονται; πᾶσα φύσις ἀνθρώπων τριάκοντα ἔτη ἀναστήσονται καὶ μιᾶς ἡλικίας καὶ θωρίας· οὕτως καὶ οἱ ἄνθρ. ἐν τῇ ἀναστ. ὥσπερ ἡ μέλισσα οὐ διαφέρει μιᾶς ἡλικίας καὶ θωρίας· οὕτως καὶ οἱ ἄνθρ. ἐν τῇ ἀναστ. οὔτε γαμοῦσι οὔτε ἐγγαμίζ. ἀλλ' ὡς ἀγγ. δε. εἰσὶν· πλὴν οἱ ἁμαρτωλοὶ μελανοὶ εἰσιν τὴν θῆψιν. E rursus euo modo varia misceat eaque perquam corrupta praebebat. Post περάτων τῆς οἰκουμένης (sect. 9.) sic pergit: καὶ ἐξέλθωσιν οἱ ἄγγελοι καὶ πᾶν ἐνδοξον καὶ πᾶν τίμιον καὶ τοὺς τιμίλους σταυροῦς καὶ πάλιν ἱερὰ τῶν ἐκκλησιῶν καὶ τὰς σειπτάς καὶ τιμίας εἰκόνας (verhulst deest): ταῦτα πάντα διὰ νεφελῶν ἀρῶνται ἐν τῷ οὐρανῷ· καὶ πάντες οἱ ἀπ' αἰῶνος κεκοιμημένοι καὶ οἱ τελευτήσαντες ἀπὸ τοῦ ἀδάμ μέχρι τὴν σήμερον καὶ πόντα τὰ ἀκάθαρτα μετ' αὐτοῦ (μετὰ τοῦ?) ἀντικειμένου, καὶ αὐτοὶ ἐν τῇ νεφέλῃ ἀρῶνται καὶ πάντα τὰ ἔθνη. καὶ εἶπον· κύριε μου, (plura deesse apparet) πάντες βασιλεῖς, ἀρχιερεῖς, ἄρχοντες, γέροντες, νῆπια, θῆλυ (scriptum est θύλοι), ὅλα ὁμοῦ μιᾶς ἡλικίας ἀναστήσονται. Tum sequitur: κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποστελῶ ἄγγελους ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ κατακαύσουσιν τὴν γῆν etc. vide infra.

<sup>12</sup> εἶπον: A add ἐγὼ Ἰωάννης | ἔστιν cum BDF; A praem el, item C τι omisso ἀλλήλους, E (qui haec post fin. sect. 16. habet) οὐκ ἔσται | F om ἐν τ. κόσμῳ. ἐκ. | ἀδελφὸς usque τῶν ἐνθάδε cum A; similiter D, sed multo brevius: ἀδελφὸς ἀδελφόν ἡ πατὴρ τέκνον, ἡ ἔστιν ἐνθύμησις περὶ τοῦ κόσμου τούτου ἡ περὶ τῶν βιωτικῶν ὅσων ἀγρῶν ἡ ἀμπελώνων ἡ περὶ ἑτέρου τινός. Item CF: ἀδελφὸς ἀδελφόν, φίλος φίλον, πατὴρ τὸ ἴδιον τέκνον· ἡ ἔστιν ἐκεῖ (F om) ἐνθύμ. τῶν ὧδε ἡ οἰκίων (sic C, F ηκιων, quod οἰκιῶν corrigendum videtur) ἡ ἀγρῶν ἡ χωρῶν (inter quo χωρῶν) ἡ ἀμπελώνων. B: ἀδελφὸς ἀδελφόν, πατ. τέκν., φίλος φίλον; ἔστιν ἐνθύμ. τῶν οἰκιῶν ἡ ἀγρ. ἡ ἀμπ. E priora tantum: ἡ ἀδελφ. ἀδ. ἡ πατ. τὸ ἴδ. τέ. | D om δίκαι. ἰω. | ὁ προφ. δα. φ. λέγ. cum A; D τί ὁ πρ. λέγει, BCF καθὼς εἶπεν (C προεἶπεν, F εἶπεν post δαυ.) ὁ

σθην ὅτι χοῦς ἐσμέν· ἄνθρωπος ὥσει χόρτος αἱ ἡμέραι αὐτοῦ· ὥσει ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει, ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ καὶ οὐχ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ. καὶ πάλιν ὁ αὐτὸς εἶπεν· ἐξελεύσεται τὸ πνεῦμα αὐτοῦ καὶ ἐπιστρέφει εἰς τὴν γῆν αὐτοῦ· ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολούνται πάντες οἱ διαλογισμοὶ αὐτοῦ.

<sup>13</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ τοὺς ἀγγέλους μου ἐπὶ προσώπου πάσης τῆς γῆς, καὶ ἀροῦσιν ἀπὸ τῆς γῆς πᾶν ἐνδοξον καὶ πᾶν τίμιον, καὶ τὰς σепτάς καὶ ἀγίας εἰκόνας, καὶ τοὺς ἐνδόξους καὶ τιμίους σταυρούς, καὶ τὰ ἱερὰ τῶν ἐκκλησιῶν, καὶ τὰς θείας καὶ ἱερὰς βίβλους· καὶ τὰ τίμια καὶ ἅγια πάντα ἀρθήσονται ὑπὸ νεφελῶν ἐν τῷ ἀέρι. καὶ τότε κελεύσω ἀρθῆναι τὸ μέγα καὶ σεβάσμιον σκῆπτρον, ἐν ᾧ τὰς χεῖράς μου ἤπλωσα ἐν αὐτῷ, καὶ προσκυ-

προφ. δαυ. | ἐμνήσθ. ὅτι χ. ἐσμ. cum BCDFE; A om, porgens ὅτι ἄνθρωπος | ἄνθρωπος usque ἐξανθήσει cum ABCE; D om ὥσει χόρτ. αἱ ἡμ. αὐτ. | ὅτι πνεῦμα usque τόπ. αὐτοῦ cum ACD; BE om | καὶ πάλ. ὁ αὐτ. εἶπ. (cum DF; C x. πάλ. λέγει) -- (F om καὶ ἐπιστρ. ε. τ. γ. αὐτοῦ) -- διαλ. αὐτοῦ cum CDF; AB om; B vero haec add: οἱ δίκαιοι γνωρίζουσιν ἀλλήλους καὶ τὰ εὐλογημένα ἀνδρόγυνα (scriptum est ἀνδρόγυνα) ἤγουν τὰ πρῶτα, καθὼς ἀδάμ καὶ εὔα καὶ μετὰ τὴν παράβασιν ἐγνωρίζοντο· ἐγνώρισε καὶ ἔκαστος ὃ ἔπραξεν ἐν τῷ κόσμῳ, εἴτε ἀγαθὰ καὶ εἴτε φαῦλα· ἐγνωρίζον καὶ οἱ ἀσεβεῖς οὓς ἐτυράντισαν μάρτυρας, καθὼς ὁ κλύσιος τὸν λάζαρον τὸν πτωχόν.

<sup>14</sup> καὶ πάλιν (D om) εἶπ. κύριε (D om) καὶ (CF om) ἀπὸ etc. | ἄκ. δίκ. ἰω. cum ACF; D om. B om omnia hucusque. | ἀγγέλους: A ἀρχαγγέλους | F ἐπὶ πρόσωπον etc. B om πάσης. A ἐπὶ πᾶσαν τὴν γῆν | ἀροῦσιν cum BCDG (F om x. ἀρ. ἀ. τ. γ.); A λάβωσι omīssis ἀπ. τ. γῆς. Etiam D om ἀπ. τ. γῆς | πᾶν (F prae om) καὶ ἐνδοξ. καὶ πᾶν τίμ. (ita F et E, vide ad fin. sect. 11, C καὶ σεβάσμιον, A καὶ ἅγιον) καὶ τὰς σεπτ. (ita CF; A καὶ λάβωσι τὰς πανσέπτ.) x. ἀγ. (E τιμίας, vide supra): consentit D omīssis πᾶν ἐνδοξ. x. π. τί. καὶ, B vero post ἀροῦσι porgit τὸν τίμιον καὶ ζωοποιὸν σταυρόν, καὶ τὰς σεπτ. εἰκόνας | x. τ. ἐνδοξ. x. τιμ. (D add καὶ ζωοποιούς) σταυρ. καὶ τὰ (A add ἅγια) ἱερὰ τ. ἐκκλ. cum ACD; F καὶ τὰ ἱερ. τῶν ἐκκλ. καὶ τοὺς τι. σταυρ., B καὶ τὰ ἱερὰ σκεῦη τῶν ἐκκλ. | καὶ τὰς θείας etc. cum A: C καὶ ἱερὰ βιβλία (ipse codex ἱερῇ βίβλοι)· πάντα διὰ νεφελῶν ἀρῶ. ἐν τ. ἀέρι, F καὶ τὰ ἱερὰ πάντα βιβλία διὰ νεφελῶν ἀρῶ. ἐ. τ. ἀέρι, D omīssis prioribus καὶ πάντες διὰ νεφελῶν ἀρῶ. ἐ. τ. ἀ., B καὶ τοὺς ἱεροὺς βίβλους (sic singula, sed ἱεροὺς et βιβλούς)· καὶ πάντα ἀρθῆσεται ἐν τ. ἀ. | καὶ τότε (D om) κε. ἀρθῆναι (F ἐλθεῖν, C ἀρῶντω pro καὶ τό. κε. ἀρῶ) τὸ μέγα (F add καὶ φοβερόν) x. σεβάσμιον (A ἅγιον) σκῆπτρ. | ἐν -- ἤπλωσα (F ἐφήπλωσα) ἐν αὐτῷ (ita AF; CD om): B om | καὶ προσκυν. --

νήσουσιν αὐτῷ πάντα τὰ τάγματα τῶν ἀγγέλων μου. καὶ τότε ἀρθήσεται πᾶσα φύσις ἀνθρώπων ἐπὶ νεφελῶν, καθὼς προεῖπεν ὁ ἀπόστολος Παῦλος· ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφελαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα. καὶ τότε ἐξελθῇ πᾶν πνεῦμα πονηρόν, τὰ ἐν τῇ γῇ, τὰ ἐν τῇ ἀβύσσῳ, ὅπου ἐάν εἰσῶ ἐπὶ προσώπου πάσης τῆς γῆς ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, καὶ κολληθήσονται πρὸς τὸν ὑπηρετούμενον παρὰ τοῦ διαβόλου ἦτοι τὸν ἀντίχριστον, καὶ ἀρθήσονται ἐπὶ τῶν νεφελῶν.

<sup>14</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ τοὺς ἀγγέλους μου ἐπὶ προσώπου πάσης τῆς γῆς, καὶ κατακαύσουσιν τὴν γῆν πῆχας ὀκτακισχιλίας πεντακοσίας, καὶ κατακαήσονται τὰ ὄρη τὰ μεγάλα, καὶ αἱ πέτραι πᾶσαι χωνευθήσονται καὶ γενήσονται ὥσει κονιορτός, καὶ κατακαήσονται πᾶν δένδρον καὶ πᾶν κτήνος καὶ πᾶν ἔρπετόν ἔρπον ἐπὶ τῆς

ἀγγέλ. μου (D om μου) cum CDF; A om, item B, sed vide post | καὶ τότε - - ἀνθρώπων (ita CF; D ἀνθρωπίνῃ) - - καὶ. προεῖπεν - - ἀέρα cum CDF; A sic: καὶ πάντες ὑπὸ νεφελῶν ἀρθήσονται, καθὼς παῦλ. ὁ ἀπόστ. εἶπεν ὅτι πάντες οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγ. - - ἀέρα, καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα. Item B (post σκηπτρον): μετὰ χιλιάδων ἀγγέλων, καὶ σὺν αὐτοῖς ἀρθήσονται οἱ δίκαιοι ἐπὶ νεφελῶν, καθὼς φησιν (scriptum est φεισιν) παῦλ. ὁ ἀπόστ. ἅμα σὺν - - ἀέραν. | καὶ τότε. ἐξ. πᾶν πν. πον. (C πονηρίας, A om πᾶν, B om πν. | τὰ ἐν τ. γῇ (haec BC post ἀβ., hoc vero loco DF; A om) τὰ (A τὸ) ἐ. τ. ἀβ. | ὅπου ἐάν (F ὅσα, C ὅπου δ' ἂν, A καὶ ὅπου δ' ἂν) εἰσιν (C ἦν κρυπτόμενα) ἐπὶ προσώπου (F πρόσωπον) πάσης (C om) τ. γ. ἀπὸ (F καὶ ἀπὸ) ἀνατ. ἡλίου (D om) με. δυσμῶν: haec B om | κολληθήσονται (A κολυθήσ., B προσκολλ.) cum CAB; F προσκολληθήσεται, D κολυθήσεται | πρ. τὸν - - διαβόλου ἦτοι (cod. εἴτι) τὸν - - νεφελῶν cum D: B πρ. τ. ἄρχοντα τὸν ἀντίχρ. καὶ ἄρθ. ἐ. τ. νε. τοῦ οὐρανοῦ, F (vitiose) πρ. τ. ὑπηρετήν αὐτοῦ τῷ ἀντιχρίστῳ (G τὸν λεγόμενον ἀντίχριστον pro τῷ ἀντ.) καὶ ἄρθ. ὑπὸ τ. νεφ. Plura exciderunt in AC, quorum ille nil nisi πάντες ὑπὸ τ. νεφ. et C ἐπὶ τῶν νεφ.

<sup>14</sup> εἶπον (A add ἐγὼ Ἰωάνν.) κύριε (D om) καὶ (C om) ἀπὸ - - ἄκουσ. δίκ. ἰω. (CD om ἄκ. δίκ. ἰω.): B om | C ἀποστέλλω | τοὺς ἀγγ. (A ἀρχαγγ.) μου cum CFA; D ἀγγέλους, item B | προσώπου cum AC; DF πρόσωπον. B om ἐπὶ πρ. π. τ. γῆς, sed addit μετὰ πῦρ | κατακαύσουσιν (F καύσουσιν) cum CEF; AD κατακαύσωσιν, BG καύσωσιν | τὴν (A graem πᾶσαν) γῆν: B τὸ πρόσωπον τῆς γῆς, D αὐτήν | πῆχας: ita omnes | ὀκτακισχιλ. πεντακοσ. cum AE; C πεντακοσίας, D χιλίας ὀκτακοσίας, F ἐξηκοντα ἑκατοσταίς (sic certe Breh.), B τριάκοντα (ultra hanc vocem non descripsi textum) | κατακαήσονται cum AG; DE καήσονται, CF καύσονται | A ὁμοίως καὶ αἱ πέτρ. | καὶ γενήσονται. (F γενήσεται, E om κ. γε.) ὥσει (DE ὥς) κον.: A om | καὶ κατακαήσ. (C καήσ., F καυθήσεται): A tantum καὶ | πᾶν δένδρ. (C πάντα τὰ δένδρα ἀπὸ περάτων ἕως περάτων

γῆς καὶ πᾶν συρόμενον ἐπὶ προσώπου τῆς γῆς, καὶ πᾶν πετεινὸν πετόμενον ἐπὶ τὸν αἶρα, καὶ οὐκέτι ἔσται ἐπὶ προσώπου πάσης τῆς γῆς σαλευόμενόν τι, καὶ ἔσται ἡ γῆ ἀκίνητος.

<sup>15</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποσκεπάσω τὰ τέσσαρα μέρη τῆς ἀνατολῆς, καὶ ἐξεέλθωσιν τέσσαρες ἄνεμοι μεγάλοι καὶ ἐκλικμήσουσιν πᾶν τὸ πρόσωπον τῆς γῆς ἀπὸ περάτων ἕως περάτων τῆς γῆς· καὶ ἐκλικμήσει κύριος τὴν ἁμαρτίαν ἀπὸ τῆς γῆς, καὶ λευκανθήσεται ἡ γῆ ὥσπερ χιών, καὶ γενήσεται ὡς χαρτίον, μὴ ἔχουσα σπήλαιον ἢ ὄρος ἢ βουνὸν ἢ πέτραν, ἀλλ' ἔσται τὸ πρόσωπον τῆς γῆς ἀπὸ ἀνατολῶν μέχρι δυσμῶν ὡς ἡ τράπεζα καὶ λευκὸν ὡσεὶ χιών· καὶ πυρωθήσονται οἱ νεφροὶ τῆς γῆς, καὶ βοήσει πρὸς με λέγουσα· παρθένος εἰμι ἐνώπιόν σου, κύριε, καὶ οὐκ ἔστιν ἐν ἐμοὶ ἁμαρτία. καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· ῥαντιεῖς με ὕσσώπῳ καὶ καθαρισθήσομαι, πλυνεῖς με καὶ ὑπὲρ χιόνα λευκανθήσομαι. καὶ

τῆς οἰκουμένης) καὶ (F om δέ καὶ) πᾶν (D rursus praeom κατήσont., C κατακαήσεται) - - ἐρπετὸν ἔρπον (D ἐρπόντων, F ἔρποντα, C ἔρπον τι, A om) ἐπὶ τῆς γῆς (D τὴν γῆν) | καὶ π. συρ. usque τῆς (F πάσης τῆς) γῆς cum CF; AD om | πετόμ. ἐπὶ (ita DF, C εἰς) τ. αἶρα: A κινούμενον ἐν τῷ αἵρι | καὶ οὐκέτι (ita CD; AF οὐκ) ἔσται (A ἔστιν) ἐπὶ πρ. πάσ. (ita D; C om πρ. πάσ., A om ἐπὶ πρ. π. τ. γ., F pro his ἐν τῇ γῇ) τ. γ. | σαλευ. τι (C add ποτε) - - ἀκίνητ. (ita ADE; C ἀσάλευτος): F ζῶον πετόμενον μικρόν τι ἢ μέγα, καὶ ἔσται ἡ γῆ ἀκατασκεύαστος.

<sup>16</sup> εἶπον· κύρ. (D om) καὶ (C om) ἀπὸ etc. | ἄκουσ. δέ. ἰω. cum AF; CD om | ἀποσκεπάσω cum C; A ἀπολύσω, DF ἀποβουλώσω | A τὰς τέσσαρας γωνίας | τῆς ἀνατολῆς cum AC, confirmat etiam E; D τῆς γῆς, ἀνατολ. καὶ δυσσεως, F τῆς ἀβύσσου | A οἱ τέσσ. ἄνεμ. οἱ μεγάλ. | ἐκλικμήσουσιν: A ἐκλιμῆσασιν, E λυκμήσουσιν, C ἐκλειμήσει (sic), D λυκμήσουσιν, F ἐκλείψωσιν | πᾶν τὸ - - περάτ. τῆς γῆς (ita A, C οἰκουμένης) cum AC; EF ἅπαν τὸ πρ. τ. γῆς omīssis reliquis; D τὸν κοινορτὸν τῆς γῆς | κ. ἐκλιμ. (D ἐκλυμήσει, C ἐκλημήσει, A ληκμήσει) κύρ. (ita D; C καὶ, A om) τὴν (A πᾶσαν τὴν) ἀμ. ἀπὸ (C add προσώπου πάσης) τ. γῆς: F om; post κ. λευκανθ. ἡ γῆ ὥσπ. χαρτ. pon | λευκανθ. (F add πᾶσα) ἡ γῆ ὥσπ. χι. καὶ γενήσ. (C γένηται et add ἡ γῆ ἁπασα) ὡς (CF ὥσπερ) χαρτ. cum DCF; A om χιών καὶ γενήσ. ὡς | χαρτίον: C χάρτης | μὴ ἔχ. σπήλ. (ita DF; item E; C σπηλλάδην: σπιλάδα?, G σπύλον), ἢ (D add εὐτίδα: ῥυτίδα? ἢ) ὄρος ἢ βουνόν (CD -νός, F βουνα) ἢ πέτραν (CF ἢ πέτρα, D om): E hoc ordine: μὴ ἔχ. βουνόν ἢ πέτραν ἢ σπήλ., A plane om | τὸ πρόσωπ. cum CEF; D ὅλον τ. πρ. | ἀνατολῶν: C add ἡλίου | ὡς ἡ τράπ. (D ὥσπερ τράπ.) καὶ cum DEG; CF om | ὡσεὶ cum D, E ὡς ἡ, CF ὥσπερ, G ὡς. A rursus om ἀλλ' ἔσται usque χιών | βοήσει: F add ἡ γῆ | ἐνάπ. (E ἐναντίον) σου cum ACE; DF om | A προέφησε | F om πλυν. με usque

πάλιν εἶπεν· πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ἔρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσονται τὰ σκολιά εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

<sup>16</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε καθαρισθήσεται ἡ γῆ ἀπὸ τῆς ἀμαρτίας, καὶ πληρωθήσεται πᾶσα ἡ γῆ εὐωδίας διὰ τὸ μέλλειν με κατέρχεσθαι ἐπὶ τὴν γῆν· καὶ τότε ἐξέλθῃ τὸ μέγα καὶ σεβάσμιον σκῆπτρον μετὰ χιλιάδων ἀγγέλων θρησκεύοντες αὐτό, καθὼς προεῖπον· καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἀπὸ τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. καὶ τότε θεωρήσει αὐτὸ ὁ τῆς ἀδι-

λευκανῶ., C vero insuper add: ἀκουτιεῖς μοι ἀγαλλίαν, καὶ εὐφροσύνην ἀγαλλιᾶσθαι | κ. πάλ. εἶπ. (A om εἶπ.) cum CGA; D κ. πάλ. ἕτερος προφήτης εἶπ. (F om haec nuncque πληρωθήσεται) | ACD φάραξ | F τα τραχεῖα | ὄψετ. πᾶ. σά.: F ὄψονται.

E post καὶ κατακαύσουσιν τὴν γῆν (vide ad sect. 11. exeunt.) sic pergit: πῆλ. (scriptum est πύχους) ὀκτακισχίλιας πεντακοσίας· καὶ κατήσονται τὰ ἔρ. τ. μεγ. καὶ αἱ πῆ. χονευῶ. ὡς κον. καὶ ἔσται ἡ γῆ ἀκύν. (cf. sect. 14) καὶ γενήσεται ἡ γῆ χαρτίον, μὴ ἔχουσα βουνὸν ἢ πέτραν ἢ σπήλ. ἀλλ' ἔσται τὸ πρόσωπ. τῆς γῆς ἀπὸ ἀν. μέγρ. δυσμ. ὡς ἡ τράπ. καὶ λευκ. ὡς ἡ χιών· καὶ ἀνάγονται (cod. ἀνήγ.) ἀπὸ τέσσαρα τῆς ἀνατολῆς τέσσαρες ἄνεμοι μεγάλοι καὶ λυμήσουσιν ἅπαν τὸ πρόσωπ. τῆς γῆς. καὶ βοήσῃ ἡ (cod. ὅ) γῆ πρ. κύρ. λέγουσα· παρῶ. εἰμὶ (cod. ἡμῖν) ἐναντ. σου, κύριε, καὶ οὐκ ἔστ. ἐν ἐμ. ἀμ. Iam sequitur: καὶ τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, καὶ λέγει· ἄκουσαι γῆ, ἐνισχύου· κύριος πρὸς σε κατέρχεται. καὶ τότε πληρωθήσεται πᾶσα ἡ γῆ εὐωδίᾳ, καὶ κατέλθωσιν πᾶν τίμιον καὶ ἱερόν καὶ ἔνδοξον. τότε ἐξέλθοι ἐκ τοῦ οὐρανοῦ τὸ μέγα καὶ σεβάσμιον σκῆπτρον, ἐν ᾧ με προσήλωσαν Ἰουδαῖοι, μετὰ χιλιάδων ἀγγέλων ὀψησκεύοντες (sic codex, vide post) αὐτῷ etc.

<sup>16</sup> εἶπον (A add ἐγὼ Ἰωάννης) κύριε (D om), καὶ ἀπὸ τότε etc. | ἄκ. δλ. ἰω. cum AF; CD om | ἀπὸ τῆς (ita C; D πάσης) ἀμαρτ.: A ταῖς ἀμαρτίαις. F om omnia quae hac sectione leguntur; pergit enim post δίκ. Ἰωάννη statim ad τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, quae sectio 17. praebet. | πᾶσα (C om) ἡ γῆ (ita et. E): D om | ἐπὶ τὴν γῆν cum C; D ἐπ' αὐτήν, A ἐπὶ τῆς γῆς | ἐξέλθῃ cum AC; D κατέρχεται. Praeterea D add ἐκ τῶν οὐρανῶν, C εἰς τὸν οὐρανόν | D πανσεβάσμιον | σκῆπτρον: D ξύλον καὶ σκῆπτρ. ὁ τίμιος σταυρός (cf. et. supra E ad fin. sect. 15.) | μετὰ χιλ. ἀγγ. cum CDE; A βασταζόμενον ὑπὸ χιλ. ἀγγ. | θρησκεύοντες: codd. miro vitio consentiunt; A enim habet ὀψησκεύονται, CE ὀψησκύοντες, D ὀψικέβοντες. Soloeclismum constructionis servandum maxime; ipsum vero verbum ex θρησκ. corruptum videbatur | αὐτό: CE αὐτῷ, D αὐτῶν, A αὐτόν | καθὼς προεῖπον cum C, item A (-πεν?) additis ἐν τοῖς εὐαγγελίοις, D om | καὶ τότε: A ὅτι τότε | ἀπὸ τοῦ οὐρ. cum C, item A ἀπ' οὐρανῶν ἐρ-

κίας ἐργάτης μετὰ τῶν ὑπηρετῶν αὐτοῦ καὶ βρύξει μεγάλα, καὶ πάντα τὰ ἀκάθαρτα πνεύματα εἰς φυγὴν τραπήσονται. καὶ τότε ἀοράτῳ δυνάμει κρατούμενοι, μὴ ἔχοντες πόθεν φυγεῖν, βρύξουσιν κατ' αὐτοῦ τοὺς ὀδόντας αὐτῶν λέγοντες αὐτῷ· ποῦ ἔστιν ἡ δύναμίς σου; πῶς ἡμᾶς ἐπλάνησας; καὶ ἐξεφύγομεν καὶ ἐξέπεσαμεν ἐκ τῆς δόξης ἧς εἶχομεν παρὰ τοῦ ἐρχομένου κρίναι ἡμᾶς καὶ πᾶσαν φύσιν ἀνθρωπίνην. οὐαὶ ἡμῖν, ὅτι ἐν τῷ σκότει τῷ ἐξωτέρῳ ἐξορίζει ἡμᾶς.

<sup>17</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, καὶ κράξει φωνῇ μεγάλῃ λέγων· ἄκουσον γῆ καὶ ἐνισχύου, λέγει κύριος· πρὸς σέ γὰρ κατέρχομαι. καὶ ἀκουσθήσεται ἡ φωνὴ τοῦ ἀγγέλου ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης καὶ ἕως ἐσχάτου τῆς ἀβύσσου. καὶ τότε σαλευθήσεται πᾶσα ἡ δύναμις τῶν ἀγγέλων καὶ τῶν πολυομμάτων, καὶ γενήσεται κρότος μέγας ἐν τοῖς οὐρανοῖς, καὶ σαλευθήσονται τὰ ἐννέα

χόμενον, D om | αὐτό: CD αὐτῷ, A αὐτόν | μεγάλα cum C; D μέγα, A μεγάλως isque add τοὺς ὀδόντας αὐτοῦ | A om ἀκάθαρτ., D om πνεύμ. | εἰς: C καὶ εἰς | πόθεν cum CE (μὴ ἔχη πόθεν φυγῇ); A ποῦ, D τόπον | βρύξουσιν (C καὶ βρ.) — αὐτῶν cum CD; A τότε ὀλοῦζουσιν, E καὶ λέγουσιν ὑπηρετῶν αὐτοῦ | λέγοντες αὐτῷ cum A, C καὶ λέγειν, D φασίν, E nil addit | δύν. σου cum CDE; A add ἡ μεγάλη | D ἐπλάν. ἡμᾶς | κ. ἐξεφύγομ. (C -γαμεν) κ. ἐξεπ. cum AC; E om κ. ἐξεπ., A κ. ἐξέπεσαμ. ἐκφυγόντες | ἧς εἶχομεν (C ἤσχαμεν sic): A ἦν εἶχ. | παρὰ τοῦ ἐρχομ. κρίναι - - ἀνθρωπίνην (C -ώπου) cum CD; A πρώην δι' αὐτοῦ, E παρ' αὐτοῦ· ἔρχεται κρίναι ἡμᾶς | ἐν τῷ σκότει etc. cum D; item E ἐξορίζει ἡμᾶς εἰς τὸ σκότος τὸ ἐξώτ., C εἰς τὸ σκ. τὸ ἐξώτ. ἐξόρισεν ἡμᾶς, A τὸ σκότ. τὸ αἰώνιον ἐκπληρωσάμεθα (sic) διὰ σοῦ. Praeterea E h. l. addit (nullo nexu) καὶ σταθῇσονται ἐνώπιόν μου πάντες γυμνοὶ καὶ τετραχλησμένοι, pergens: καὶ εἶπον· κύριέ μου, οὐκ ἔσται ἐν τ. κόσμ. ἐκ. γνωρίσαι ἀγγέλους (pro ἀλλήλ.): cf. sect. 12.

<sup>18</sup> εἶπον (A add ἐγὼ ἰωάνν.) κύριε (D post τότε) καὶ (C om) ἀπὸ etc. | καὶ ἡκ. φ. λε. μοι: ita CD; A nil nisi καὶ, F solus add ἄκουσον δίκαιε ἰωάννη | C ἀποστελλῶ | F κράζει | C κράξ. φωνῆς λεγούσης μοι λέγων (sic) | ἄκουσον (C ἄκουε) - ἐνισχύου (F ἰσχύου, C ἐνίσχυε) | πρὸς σέ γὰρ: F πρ. σε, ἐγὼ | C κατέρχεται (item E) | ἀγγέλου: DF add ἐκείνου, non item AC | ἀπὸ περάτων - - ἀβύσσου cum DF, item C omissis καὶ ἕως etc.; A ἀπὸ τῶν περ. τῆς οἰκ. ἕως τῶν ἐσχάτων τῆς ἀβ. | σαλευθήσεται πᾶσα-ἀγγέλων cum AD; C σαλευθήσονται πάντα τὰ τάγματα τ. ἀγγ., F σαλευθήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν | καὶ (C ἕως) τ. πολυομμ. cum CD; A καὶ τὰ τάγματα τῶν ἀρχαγγέλων . . F om | καὶ (C add τότε) γενήσεται παρὰ οὐρανοῖς cum ACD . . F om | A σαλευθήτωσαν | τὰ ἐννέα (ita CD, A ἐπτά, F om) πλ. τοῦ οὐρ. (D τὰ ἐν τῷ οὐρανῷ) | κ. γεν.

πέταλα τοῦ οὐρανοῦ, καὶ γενήσεται φόβος καὶ ἔκστασις ἐπὶ πάντας τοὺς ἀγγέλους. καὶ τότε σχισθήσονται οἱ οὐρανοὶ ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, καὶ κατέλθωσιν ἐπὶ τὴν γῆν πλήθη ἀγγέλων ἀναριθμήτων, καὶ τότε ἀνοιχθήσονται οἱ θησαυροὶ τῶν οὐρανῶν, καὶ κατενέγκωσιν πᾶν τίμιον καὶ τῶν θυμιαμάτων τὴν εὐωδίαν, καὶ τὴν Ἱερουσαλήμ ὥσπερ νύμφην ἑστολισμένην κατενέγκωσιν ἐπὶ τὴν γῆν. καὶ τότε ἔμπροσθέν μου πορεύσονται μυριάδες ἀγγέλων καὶ ἀρχαγγέλων, βαστάζοντες τὸν θρόνον μου, κράζοντες· ἅγιος ἅγιος ἅγιος κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. καὶ τότε ἐξελεύσομαι ἐγὼ μετὰ δυνάμεως καὶ δόξης πολλῆς, καὶ πᾶς ὀφθαλμὸς ἐπὶ τῶν νεφελῶν ὄψεται με, καὶ τότε κάμψει πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων· καὶ τότε μένῃ ὁ οὐρανὸς κενὸς καὶ κατέλθω ἐπὶ τῆς γῆς, καὶ κατενεχθήσονται πάντα τὰ ἐν τῇ ἀέρι ἐπὶ τὴν γῆν, καὶ πᾶσα φύσις ἀνθρωπίνη καὶ πᾶν πνεῦμα πονηρὸν μετὰ τοῦ ἀντιχρίστου, καὶ σταθήσονται ἐνώπιόν μου πάντες γυμνοὶ καὶ τετραχηλισμένοι.

<sup>18</sup> Καὶ πάλιν εἶπον· κύριε, πῶς μέλλουσιν γενέσθαι οἱ οὐρα-

φόβος (A add μέγας, non item DF) — πάντ. τ. ἀγγ. (F πᾶσαν τὴν γῆν)· καὶ (D om) τότε σχισθ. οἱ οὐρ.: haec male om C | ἡλίου μέχρι cum ACF .. D ἕως omisso ἡλ. | καὶ κατέλθ. — πλήθη (A πλήθος) ἀγγ. ἀναριθμ. (C om ἀν.) cum ACD .. F om | καὶ τότε (F om) ἀνοιχθήσ. (A ἀνοιχθῶσιν) | κατενέγκωσιν: A καταγάγω, F ἐνέγκωσιν | τίμιον: C add καὶ σεβάσιμον | καὶ τῶν θυμ. τ. εὐωδ. cum AC .. D x. πᾶσαν εὐωδ. τῶν θυμ., F post ἐνέγκωσιν pergit corruptis θυμιαμάτων καὶ ἀρωμάτων πολλῶν | καὶ (Birch. coniecit addendum esse εἰδωσιν) τὴν (CF add ἄνω, non item AD) ἱερ. ὥσπ. (A ὡς) νύ. ἑστολ. (ita ACD; F κεκοσμημένην) κατεν. (ita D; ACF καὶ κατεν.) ἐπὶ (ita D, C αὐτὴν πάντα ἐπὶ sic, A τὰ πάντα ἐπὶ, F πᾶν τίμιον ἐπὶ) τὴν γῆν (C τῆς γῆς) | ἔμπρ. μ. πορ. (F πορευθήσont. ἔμπρ. μ.): C προπορεύσονται | μυριάδ. (D praecip. μυρίαί, AF χιλιάδες) ἀγγ. καὶ (A add μυριάδες) ἀρχαγγ. (C om x. ἀρχ.) | μου: C om | κράζοντες cum A, item F additis καὶ λέγοντες: D καὶ κρ., C καὶ λέγοντ. | ὁ οὐρ. x. ἡ γῆ: A πᾶσα ἡ γῆ | σου: C αὐτοῦ | ἐξελεύσ. cum AD: CF ἐλεύσ. | ἐγώ: D om | πᾶς (A add ὁ) ὀφθ. ἐ. τ. νεφ. (F add τοῦ οὐρανοῦ ὀφωθήσεται καὶ) ὄψ. (C ante ἐπὶ pos; A ὄψονται) με | καταχθονίων: A add καὶ πᾶσα γλῶσσα ἐξομολογήσεται σοι. D post ἐπουρανίων om omnia usque dum sequitur καὶ κατενεχθήσονται | καὶ τότε μένῃ (ita A, C μένῃ) — καὶ (C τότε pro καὶ) — τῆς γῆς (ita A; C τὴν γῆν) | A om πάντα. F post καταχθονίων pergit: καὶ μετὰ τὸ κατέλθ. με ἐπὶ τὴν γῆν πᾶσα φύσις etc. | ἀνθρωπίνη cum CD; AF ἀνθρώπων | C om πονηρόν | καὶ (C om) σταθ. ἐνώπ. μ. πάντες (ita CG; D om; A πάντα γυμνὰ ἐνώπ. μ.) γυμνοὶ (et. F γυμνὰ) x. τετραχ. (AF -μένα)

<sup>19</sup> καὶ πάλιν usque ἄστροις ex D sumpsimus. Similiter F — κύριε, καὶ τί

νοι και ὁ ἥλιος και ἡ σελήνη σὺν τοῖς ἀστροῖς; και ἤκουσα φωνῆς λεγούσης μοι· θεώρησον, δίκαιε Ἰωάννη. και ἀτενίσας εἶδον ἄρνιον ἐπὶ ὀφθαλμοῦς ἔχοντα και ἐπὶ ἄκρη. και ἤκουσα πάλιν φωνῆς λεγούσης μοι· κελεύσω ἐλθεῖν τὸ ἄρνιον ἐμπροσθέν μου και ἔρῳ· τίς ἀνοίξει τὸ βιβλίον τοῦτο; και ἀποκριθήσονται πάντα τὰ πλήθη τῶν ἀγγέλων· δοθήτω τὸ βιβλίον τοῦτο τῷ ἄρνιῳ τοῦ ἀνοίξαι αὐτό. και κελεύσω τότε ἀνοιχθῆναι τὸ βιβλίον.<sup>19</sup> Καὶ ὅταν ἀνοίξῃ τὴν πρώτην σφραγίδα, πεσοῦνται οἱ ἀστέρες τοῦ οὐρανοῦ ἀπ' ἄκρων ἕως ἄκρων. και ὅταν ἀνοίξῃ τὴν δευτέραν σφραγίδα, κρυβήσεται ἡ σελήνη και οὐκ ἔσται ἐν αὐτῇ φῶς. και ὅταν ἀνοίξῃ τὴν τρίτην σφραγίδα, κατασταλήσεται τοῦ ἡλίου τὸ φῶς, και οὐκ ἔσται φῶς ἐπὶ τὴν γῆν. και ὅταν

μέλλει γενέσθαι ὁ οὐρ. και ὁ ἥλ. κ. ἡ σελ. και οἱ ἀστέρες. Α και π. εἰπ. ἐγὼ Ἰωάννης· κύριε, και ἀπὸ τότε τί μέλλεις ποιεῖν, ὅτι ὁ οὐρανὸς μόνος ἐγκαταλείπεται. . . C κ. π. εἰπ. κύριε, ἀπὸ τότε τί μέλλ. ποιεῖν; και τί μέλλουν (sic) γενέσθαι οἱ οὐρανοί, ὅτι μόνον ἐγκατελείπασιν (sic), και ὁ ἥλιος και ἡ σελήνη και οἱ ἀστέρες. | θεωρήσον — ἀτενίσας (ita CD; sed C add εἰς τὸν οὐρανόν, Α ἀναβλέψας) εἶδ. (AC B.) ἄρν. ἐπὶ — κέρη (haec omnia ex D; Α ἄρν. τέσσαρα κέρη ἔχοντα, C ἄρν. τετρακέρη [nisi est -ρη]): F om. Rursus comparari potest E (post οὐκ ἐπιγνώσ. ἔτι τ. τόπον αὐτοῦ pergit: και πάλιν ἤκουσα φωνῆς λεγούσης μοι) qui pro his sic habet: ἀνάβλεψαι (sic, scriptum -ψε) δοῦλε κυρίου Ἰωάννη. και ἀναβλέψας εἶδον ἄρνιον τέσσαρα κέρατα ἔχοντα | και ἤκουσα usque ἔρῳ ex D: Α και λέγει μοι· τότε κελεύω τὸ βιβλίον ὃν (sic) ἐώρακας ἐλθεῖν και τὸ ἄρν. ἐμπροσθ. μου και (cod. om) λέξω, C και τότε κελεύω τὸ ἄρν. ἀρῶναι ἐμπρ. μου, και τότε κελεύω (sic singula), F τότε κελεύσω ἐλθεῖν τὸ ἄρν. ἐμπρ. μ. statimque pergit και λέγει (sic) τοῖς ἀγγέλ. μου· δοθήσεται τὸ βιβλ. τοῦτο τοῦ ἀνοίξαι αὐτό. E τότε κελεύω τὸ βιβλ. ὅνπερ (sic) ἐώρακας ἐμπροσθ. μου (nonnihil excedit, cf. A)· και λέγω | τίς usque τοῦτο: ita ACDE | και ἀποκριθ. — τῷ ἄρνιῳ (cod. τὸ ἄρνιον) — κελεύσω (cod. -εύω) τότε ἀνοίξ. τὸ βιβλ. ex D: Α και λέξωσιν (sic) π. — δοθήσεται — τῷ ἄρν. (sed cod. τὸ ἄρνιον) τοῦ ἄν. αὐτό (cod. αὐτόν), C και κελεύουν (sic) πάντα — ἀγγέλων μου δοθῆναι τῷ ἄρν. (sed rursus scriptum est τὸ ἄρν.) τὸ βιβλ. και ἀνοίξῃ (sic) αὐτό, E και πάντα τ. πλ. τῶν ἀγγ. (absque verbo) δοθήσεται τῷ ἄρν. (cod. cum ceteris τὸ ἄρνιον) τὸ βιβλ. τοῦτο τοῦ ἄν. αὐτό.

<sup>19</sup> ὅταν ἀνοίξῃ cum CD: AF ὅτε ἀνοίξει, E ὅτε ἀνοίξῃ | τοῦ οὐρ. — ἕως ἄκρων cum D: Α τοῦ οὐρ. ἀπ' ἄκρου E ἄκρου αὐτοῦ, C ἀπ' ἄκρων οὐρανοῦ ἕως ἄκρων αὐτοῦ, F ἀπ' ἄκρου τοῦ οὐρ. E ἄκρου, E nil nisi ἀπὸ τοῦ οὐρ. | σφραγίδα: F ubique σφραγίδαν, passim etiam D | και οὐκ ἔσται — φῶς cum D: C και οὐκέτι ἔσται σελήνη, A και οὐκ ἔστιν τοῦ ἡλίου ἡ θέρμη οὔτε φῶς τῆς σελήνης, E om; sed vide infra | κατασταλήσεται usque γῆν cum D: C καταστellaται τ. φ. τ. ἡλίου, Α κατ. τοῦ ἡλ. τὸ φέγγος, E καταλυθήσεται (cod. -λύσεται) τ. ἡλ. τὸ φ. και οὐκ ἔστιν θέρμη ἡλίου, F λυθήσονται οἱ οὐρανοί και etc.

άνοιξη τὴν τετάρτην σφραγίδα, λυθήσονται οἱ οὐρανοὶ καὶ ἔσται ὁ ἄνθρωπος ἀκατασκεύαστος, καθὼς φησιν ὁ προφήτης· καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται. καὶ ὅταν ἀνοίξη τὴν πέμπτην σφραγίδα, σχισθήσεται ἡ γῆ καὶ ἀποκαλυφθήσονται πάντα τὰ κριτήρια ἐπὶ προσώπου πάσης τῆς γῆς. καὶ ὅταν ἀνοίξη τὴν ἕκτην σφραγίδα, ἐκλείψει τὸ δέμιον τῆς θανάσεως. καὶ ὅταν ἀνοίξη τὴν ἑβδόμην σφραγίδα, ἀποσκαπθήσεται ὁ ἄδης.

<sup>20</sup> Καὶ εἶπον· κύριε, τίνας μέλλουσιν ἐρωτᾶσθαι πρῶτον καὶ ἀπολαβεῖν τὴν κρίσιν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τὰ πνεύματα τὰ ἀκάθαρτα μετὰ τοῦ ἀντικειμένου· κελεύω αὐτοὺς πορευθῆναι εἰς τὸ σκότος τὸ ἐξώτερον, ἐνθα εἰσὶν τὰ ὑποβρύχια. καὶ εἶπον· κύριε, καὶ εἰς ποῖον τόπον κεῖται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὅσον δύναται ἄνθρωπος τριακονταέτης κυλίσαι λίθον καὶ ἀπολῦσαι κάτω

quae in reliquis ad quartum sigillum pertinent. | καὶ ἔστ. ὁ ἄνθρωπος ἀκ. cum ACEF: D om | καὶ φησιν (EF εἶπεν, AC προεῖπ.) ὁ προφ. (F ὁ πρ. δαυὶδ, CE ὁ ἀπόστολος, A ὁ ἀπόστ. παῦλος) καὶ — οὐρανοὶ (haec D om) αὐτοὶ (D add δι) — διαμένεις (ACDEF -νης) | καὶ πάντες — παλαιωθήσ. cum CEF: AD om; EF vero add καὶ ὥστε περιβόλαιον (F ὑπερβόλ.) αὐτοὺς ἐλλείξει (E ἐλλείξει, F ἐλέγξει) αὐτοὺς καὶ ἀλλαγήσονται | Ad quartum sigillum F πεσεῖται ἡ σελήνη ἀπὸ τοῦ οὐρανοῦ. | ἀποκαλυφθήσονται. (A -λύψει, F φανήσονται) — προσώπου (F πρόσωπον) πᾶς τ. γῆς (E om ἐπὶ usque γῆς): D ἀποκαλυφθήσεται πᾶν κριτήριον τῆς γῆς | ἐκλ. τὸ δέμ. τ. θανάτ. (E τ. γῆς): F haec ad septimum sigillum transfert, et quae septimi sunt, ad sextum. | ἀποσκαπασθ. (F ἀποσκαπασθ.): A praem τότε. E sexto et septimo loco pro καὶ ὅταν etc. habet: καὶ εἰς τὴν ἕκτην σφρ. et κ. εἰς τ. ἑβδ. σφρ.

<sup>20</sup> κ. εἶπον cum CDE: AF καὶ πάλιν εἶπ. ἐγὼ Ἰωάννης | F om κύριε | A καὶ τίνας | DF πρῶτ. ἐρωτᾶσθ., E κρινῆναι πρῶτ. | καὶ ἀπολαβ. (F λαβ.) τὴν (F om) κρίσιν (D om τ. κρί.): AE om | λεγ. μοι cum DEF: AC add ἄκουσον δίκαιε Ἰωάννη | τὰ πνεύματα: A praem πρῶτον | ἀντικειμ. cum AC; DEG ἀντιχρίστου, F om μετὰ (hoc praetermisit Birch.) τ. ἀντ. | κελεύω cum EF; C καὶ κελ., AD καὶ τότε κελ. | F om αὐτοὺς | πορευθῆναι: A ἀπελθεῖναι sic | ἐνθα — ὑποβρύχ. (A βρύχια): EF om | καὶ εἶπον· κύριε, καὶ εἰς cum E: D καὶ ὡς προεῖπον· κύριε, εἰς .. F καὶ εἰς omissis prioribus .. A καὶ ὡς ἐν τοῖς εὐαγγελίοις ἐρηται· οἱ δὲ υἱοὶ τῆς βασιλείας ἐμβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον. κύριε, καὶ εἰς, item C καὶ ὡς προεῖπον· οἱ δὲ υἱοὶ τῆς βασ. ἐκβληθήσονται εἰς τὸ σκ. τὸ ἐξώτερον, a quibus statim pergit: ἐκ ποίων τόπων κεῖται | κεῖται cum ACE; DF κείται. Praeterea E add τὸ αὐτὸ σκότος τὸ ἐξώτερον | ἀκ. δι. Ἰω. cum ACF: DE om | ἄνθρωπος cum CDE: AF ἄνθρωπος | τριακονταέτης cum ACF, D τριακοντα ἔτη, EG τριακ. ἐτῶν | κυλίσαι usque βυζόν cum D, item C sed tan-

εἰς τὸν βυθόν, καὶ ὀλισθεῖς εἴκοσι ἔτη οὐ μὴ φθάσει εἰς τὸν πυθμένα τοῦ ᾧδου· καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ.

<sup>21</sup> Καὶ εἶπον· κύριε, καὶ ἀπ' ἐκείνων ποία γλῶσσα μέλλει ἐρωτᾶσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ἐρωτηθήσονται ἀπὸ τοῦ Ἀδὰμ αἱ γλῶσσαι ἐκεῖναι καὶ ὁ ἑλληνισμός, καὶ οἵτινες ἐπίστευον εἰς τὰ εἰδωλα καὶ εἰς τὸν ἥλιον καὶ εἰς τοὺς ἀστέρας, καὶ οἵτινες ἐν αἵρέσει τὴν πίστιν ἐμίαναν, καὶ οἱ μὴ πιστεύσαντες τὴν ἀγίαν ἀνάστασιν, καὶ οἵτινες οὐχ ὁμολόγησαν πατέρα καὶ τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα· τότε ἀποπέμψω αὐτοὺς ἐν τῷ ᾧδῃ, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς τὸν ᾧδην, πάντα τὰ ἔθνη τὰ ἐπιλανθανόμενα τοῦ θεοῦ. καὶ πάλιν ὁ αὐτὸς εἶπεν· ὡς πρόβατα ἐν ᾧδῃ ἔθετο, θάνατος ποιμανεῖ αὐτούς.

<sup>22</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπ' ἐκείνων ποίους μέλλεις

tam αὐτόν pro κάτω ἐ. τ. βυ., F tantum κυλ. λίθον, A ἀποκυλίσαι κάτω εἰς βυθὸν λίθον, E σηκόση λίθων καὶ κυλῆσαι sic | καὶ ὀλισθεῖς εἰς. ἔτη cum D: ACF καὶ ὁ λίθος παρὰ (F om) τρία ἔτη, E ἕνα τρία ἔτη | οὐ (D καὶ ἕνα) μὴ (C om) φθάσει (C φθάσει) ACD; F ap. Birch. nil nisi φθάσει, G οὐ φθάνη, E μὴ σταθῇ ἐκεῖ | εἰς τὸν etc. rursus cum D: C nil habet, F κάτω, A τοσοῦτόν ἐστι τὸ βάθος εἰς τὸ σκότος τὸ ἐξώτερον, G τοσοῦτόν ἐστ. τὸ σκ. τὸ ἐξ., E ἕνε (i. e. εἶναι more Graecorum recentiorum pro ἐστίν, quocum ἐκεῖ praecedens iungendum) τὸ σκότ. τὸ ἐξ. | E om καὶ ὡς usque αὐτοῦ | C ἐν ἀποκρύφῳ αὐτό

<sup>21</sup> Καὶ (F add πάλιν) εἶπ. κύριε (D om) καὶ (C om) ἀπ' ἐκείνων cum CD F: A κ. εἶπ. ἐγὼ Ἰωάννης· καὶ ἀπὸ τότε, E nil nisi καὶ ἀπ' ἐκεῖ | ποία γλῶσσα (male Birch. ποιᾷ γλώσση, E om γλώσσ.) μ. ἐρωτ. cum ACEF: D τίνες μέλλωσιν ἐρ. | ἄκ. δὲ. ἰω. cum ACF: D om | A ἀπὸ τότε ἐρωτησ. | ἐκεῖναι cum ACE (post ἐρωτᾶσθαι statim pergit ἀπὸ τοῦ ἀδ.). DF om | F (ex errore Birch. ut videtur) ὁ ἑλληνικός | οἵτιν. ἐπίστευον (EF ἐπίστευσαν) ε. τ. εἰδ. (E pro εἰδ. habet ἄστρα κ. εἰς τ. σελήνην, vide post): A οἱ εἰδωλολάτραι | κ. εἰς τ. ἥλιον -ἀστέρας cum D, A κ. οἵτινες ἐπίστευον εἰς τ. ἥλιον, CF om; E vide ante | ἐν αἵρέσει: D in ευρησαν corrupt | A τ. πλ. αὐτῶν | καὶ οἱ μ. πιστ. (C add εἰς) τ. ἀγί. (D add τριάδαν καὶ τὴν) ἀνάστασιν cum CDF (sed ponit post πνεῦμα): E om, A καὶ οἱ μαντευόμενοι καὶ οἱ μάγοι | καὶ οἵτινες (Birch. corrupte ex F ἔμε pro οἶτ.) οὐχ (CDE οὐκ) ὁμολόγησαν (ita CDF, E ὁμολόγουν, A ἐπίστευον εἰς) πα. καὶ τὸν (A om; C om κ. τὸν) υἱ. κ. τὸ (ACE om) ἅγ. πν. (E πν. ἅγ.): C add καὶ τὴν ἑσαρκον οἰκονομίαν | τότε (A καὶ τό.) ἀποπέμψω (ita A, CF -μψω, D ἀποστελῶ) α. ἐν τ. ᾧδῃ (ita CD; AF εἰς τὸν ᾧδην) | F καὶ ὡς λέγει | ἀποστραφήτωσαν (Birch. vitiose ex F ἀπογρ.): D ἀποστραφήσονται | ὁ αὐτός (C οὗτ.) εἶπ. (A λέγει) | F ἔθεντο, ὁ θά. αὐτ. ποι.

<sup>22</sup> καὶ πάλιν εἶπ. (A add ἐγὼ Ἰωάννης) κύρ. (D om) καὶ (C om) ἀπ' ἐκ. (C ἀπὸ τότε) | ποίους μέ. κρλ. cum D: A τίνες (cod. τίς) μέλλουσιν ἐρωτᾶσθαι, CF

κρίνειν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἐρωτηθήσεται τὸ γένος τῶν Ἑβραίων, οἵτινες ὡς κακοῦργον τῷ ξύλῳ με προσήλωσαν. καὶ εἶπον· καὶ οὗτοι ποίας κολάσεως μέλλουσιν τυχεῖν καὶ ποίου τόπου, ὅτι τοιαῦτά σοι ἐποίησαν; καὶ ἤκουσα φωνῆς λεγούσης μοι· αὐτοὶ ἀπελεύσονται ἐν τῷ ταρτάρῳ, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· ἐκέκραξαν, καὶ οὐκ ἦν ὁ σῶζων, πρὸς κύριον, καὶ οὐκ εἰσήκουσεν αὐτούς. καὶ πάλιν εἶπεν ὁ ἀπόστολος Παῦλος· ὅσοι ἀνόμως ἡμαρτον ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἡμαρτον διὰ νόμου κριθήσονται.

<sup>23</sup> Καὶ πάλιν εἶπον· κύριε, καὶ οἱ τὸ βάπτισμα λαβόντες τί; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἐρωτηθήσεται τὸ γένος τῶν Χριστιανῶν, οἱ τὸ βάπτισμα λαβόντες, καὶ τότε οἱ δίκαιοι ὑπὸ νεύματός μου ἔλθωσιν, καὶ πορευθήσονται οἱ ἄγγελοι καὶ ἐπισωρεύσουσιν αὐτοὺς ἀπὸ τῶν ἀμαρτωλῶν, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ ὅτι οὐκ ἀφήσει κύριος τὴν βλάβδον τῶν

τί μέλλεις ποιεῖν | καὶ ἤκουσα usque iw. cum ACF: D καὶ εἰπὲν μοι | C ἐρωτηθήσονται τὸ etc. | προσήλωσαν cum CDF, item E (post πνεύμ. ἁγίων sect. 21. pergīt: καὶ ἀπὸ τότε κριθήσονται ἔβραῖοι, οἵτινες etc.): A ἐσταύρωσαν | καὶ (F add πάλιν) εἶπ. καὶ (C κύριε, F κύριε καὶ) οὗτοι cum CD: A καὶ εἰπὼν ἐγὼ Ἰωάννης· κύριε, καὶ αὐτοὶ | μέλλ. τυχεῖν (ita A, C λαχεῖν, D ἔχειν): F εἰσὶν | τοιαῦτα: F ταῦτα | σοι (D om) ἐποί.: C ἐποι. εἰς σέ | λεγ. μοι: F add ἄκουσον δίκαιε Ἰωάννη | αὐτοὶ (A ὅτι αὐτ.) cum ADE (post προσήλωσαν pergīt αὐτοὶ ἀπελ.): CF οὗτοι | E καὶ εἶπεν omīssis ὁ πρ. δα. | προεῖπ. cum ACF: D εἶπεν | A om δαυ. | αὐτούς cum CDE: A (εἰσήκουεν) F αὐτῶν | καὶ πάλ. εἶπ. ὁ ἀπόστ. παῦλ. (F ὁ ἀπόστ. λέγει) - - κριθήσονται (F ὅσοι ἐν νόμῳ ἡμ. ἐν νόμ. κριθ. οἱ δὲ ἀνόμως ἡμ. ἀνόμ. κ. ἀπολ.) cum CDF: A om (item E)

<sup>24</sup> Καὶ πάλιν (ita CF; D om) εἶπον: AE om | κύριε (E add μου) καὶ (CD om) οἱ τὸ β. λαβ. (ita ACDF; E φοροῦντες) | τί cum D: CF om; A καὶ ἀμαρτήσαντες τί ἔσται αὐτοῖς, E τί μέλλουσιν γενέσθαι. G pro καὶ οἱ — λαβ. sic: καὶ οἱ βαπτισθέντες καὶ ἀρνησάμενοί σε τί | F καὶ πάλιν ἡκ. φ. λ. μ. ἄκουσον δίκαιε Ἰωάννη, A καὶ εἰπέ μοι ἡ φωνή | τότε ἐρωτηθήσεται — οἱ (ita C; D καὶ οἱ) — λαβόντες (F om οἱ τ. β. λα.): A om | καὶ (D om) τότε οἱ δικ. ὑπὸ νεύμ. (νεύμ. ex A adsumpsimus, D πνεύματ.) — ἀπὸ τ. ἀμαρτ. cum D: C καὶ τότε οἱ δι. ὑπὸ τ. πνεύμ. μου πορευθῶσιν (nonnihil doest) οἱ ἄγγελοι κ. ἐπισωρ. τοὺς δι. ἀ. τ. ἀμαρτ., A ὅτι ὑπὸ νεύματός μου πορεύονται οἱ ἄγγ. καὶ ἐπισωρεύονται τοὺς δικ. ἀ. τ. ἀμαρτ., F (post χριστιανῶν) καὶ ἐν τῷ πνεύματί μου πορευθήσονται ἄγγελοι καὶ ἐπισωρ. τοὺς δικ. ἀ. τ. ἀμ., E (post μέλλ. γενέσθαι) τότε πορεύονται οἱ ἄγγ. κ. ἐπισωρ. τοὺς δικ. ἀπὸ (cod. ἐπ.) τῶν ἀμ. (pergīt omīssis pluribus ἐπὶ τὸν κληρον τ. δικ. οἱ μὲν δι. λάμπουσιν ὡς ὁ ἥλ. οἱ δὲ ἀμ. ἔσ. ζοφ.) | καθὼς usque τῶν δικ. cum D, item AC: F om | κ. σταθήσονται — ἥλιος: ita

ἀμαρτωλῶν ἐπὶ τὸν κλῆρον τῶν δικαίων, καὶ σταθήσονται πάντες οἱ δίκαιοι ἐκ δεξιῶν μου καὶ λάμπουσιν ὡς ὁ ἥλιος. καθὼς ὁρᾷς, Ἰωάννη, τοὺς ἀστέρας τοῦ οὐρανοῦ, ὅτι ὅλοι ὁμοῦ ἐγένοντο, εἰς δὲ τὸ φῶς διαφέρουσιν, οὕτως ἔσται ἐπὶ τῶν δικαίων καὶ τῶν ἀμαρτωλῶν· οἱ γὰρ δίκαιοι λάμπουσιν ὡς φωστῆρες καὶ ὡς ὁ ἥλιος, οἱ δὲ ἀμαρτωλοὶ ἔστωσαν ζοφώδεις.

<sup>24</sup> Καὶ πάλιν εἶπον· κύριε, καὶ πάντες οἱ Χριστιανοὶ εἰς μίαν κόλασιν ἀπέρχονται; βασιλεῖς, ἀρχιερεῖς, ἱερεῖς, πατριάρχαι, πλοῦσοι καὶ πένητες, δοῦλοι καὶ ἐλεύθεροι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· καθὼς προεῖπεν ὁ προφῆτης Δαυὶδ, ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολείπεται εἰς τέλος. περὶ δὲ βασιλέων, ἐλασθήσονται ὡς ἀνδράποδα καὶ κλαύσουσιν ὡς νήπια· περὶ δὲ πατριαρχῶν καὶ ἱερέων καὶ λευϊτῶν τῶν ἀμαρτησάντων, διασκορπισθήσονται ἐν ταῖς κολάσεσιν κατὰ τὴν ἀναλογίαν ἐκάστου τοῦ ἰδίου πταίσματος, οἱ μὲν ἐν τῷ πυρίνῳ ποταμῷ, οἱ δὲ εἰς τὸν σκώληκαν τὸν ἀκοίμητον, ἄλλοι δὲ ἐν τῷ ἑπταστόμῳ φρέατι τῆς κολάσεως· ἐν ταύταις ταῖς κολάσεσιν διαμερισθήσονται οἱ ἀμαρτωλοί.

D et A, item F; C καὶ στήσονται, a qua inde voce transiit statim ad extrema libri: τῆς φωνῆς ταύτης, κατήνεγκε με ἡ νεφέλη καὶ ἀπέθετο ἐν τῷ ὄρει θάβωρ. | καὶ ὡς ὁρᾷς (F ὁράτε) ἰω. (F om) τ. ἀ. τοῦ οὐρ. (F om τ. οὐρ.) ὅτ. ὅλοι ὁμοῦ (F teste Birch. ὑπ' ἑμοῦ, G εἰς μίαν) ἐγ., εἰς δὲ — διαφέρουσιν (F pro his: καὶ φῶς οὐκ ἔχουν ὅλη [corrigere ὅλοι] ἴσα, ἀλλὰ ἄλλοι μὲν εἰσιν φαινώτατοι [sic Bi.] ἄλλοι δὲ στυγνώτατοι [G στυγνοί])· οὕτως ἔσται (F ἔστω) — οἱ γὰρ (F μὲν) δὲ λάμπ. (F λάμπουσιν) ὡς φ. (F φωστήρ) κ. ὡς ὁ (F om) ἥλιος — ἔστωσαν (F ἔσονται) ζοφ. De E iam vidimus; A vero post illud prius λάμπ. ὡς ὁ ἥλ. omisissis his quae interiecta sunt nil addit nisi οἱ δὲ ἀμαρτ. ἔσονται. ζοφ.

<sup>24</sup> εἶπον (A add ἐγὼ Ἰωάννης) κύριε, καὶ (ita AF; DE om κύ. καὶ) πάντ. οἱ χριστ. (χρι. DEF; AG ἀμαρτωλοί) | βασιλ. usque ἐλεύθ. cum A: F καὶ βασ. καὶ πατρ. πλούσ. καὶ πένητ., E βασιλ. καὶ ἄρχοντες, πλούσ. καὶ πένητ., D nil nisi καὶ πτωχοὶ καὶ πλούσ. | ἄκ. δι. ἰω. cum AF: DE om | καὶ ὡς cum DF: A ὅτι καὶ ὡς, E om καὶ ὡς usque θαν. | προεῖπεν (ita F, A εἶπεν) etc.: D προεῖπεν (cod. -πα) τὸ πνεῦμα τὸ ἅγιον διὰ τοῦ προφήτου θαν. | βασιλέων: EF add καὶ πατριαρχῶν | D post ἐλασθήσονται repetit βασιλεῖς | ἀνδράποδα cum ADG: F τετράποδα | ὡς (A ὥσπερ) νήπια (F -πιοι) | περὶ δὲ πατριαρχ. καὶ (D om) — κατὰ τὴν (A om) ἀναλογίαν — πταίσματος cum AD: F καὶ διαμερισθήσονται οἱ ἀμαρτωλοὶ ἐν ταῖς κολάσεσιν ταύταις, E καὶ διαμερισθήσ. εἰς φοβεράς κολάσεις, ὅπου οὐκ ἔστι φῶς, ἀλλὰ ὁδύνη καὶ στενοχωρία καὶ ἀνάγκη, omisissis reliquis huius sectionis. | σκώληκαν cum AD: F -κα | ἄλλοι δὲ (F οἱ δὲ) usque κολάσεως cum AF: D om | F om ἐν ταύτ. τ. κολάσεσιν

<sup>26</sup> Καὶ πάλιν εἶπον· κύριε, καὶ οἱ δίκαιοι τοῦ μελλόντος αὐλίζεσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποσκεπασθήσεται ὁ παράδεισος, καὶ γενήσεται ὁ κόσμος ὅλος καὶ ὁ παράδεισος ἓν, καὶ ἔσονται οἱ δίκαιοι ἐπὶ προσώπου πάσης τῆς γῆς μετὰ τῶν ἀγγέλων μου, καθὼς προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ τοῦ προφήτου Δαυὶδ· δίκαιοι δὲ κληρονομήσουσιν γῆν, καὶ κατασκηνώσουσιν εἰς αἰῶνα αἰῶνος ἐπ' αὐτῆς.

<sup>26</sup> Καὶ πάλιν εἶπον· κύριε, πόσον ἐστὶν τὸ πλήθος τῶν ἀγγέλων; καὶ ποῖόν ἐστιν πλεόν, τῶν ἀγγέλων ἢ τῶν ἀνθρώπων; καὶ ἤκουσα φωνῆς λεγούσης μοι· ὅσον ἐστὶν τὸ πλήθος τῶν ἀγγέλων, τόσον ἐστὶν τὸ γένος τῶν ἀνθρώπων, καθὼς εἶπεν ὁ προφήτης· ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ.

<sup>27</sup> Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ πῶς μέλλει εἶναι ὁ κόσμος; ἀποκάλυψόν μοι πάντα. καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ἀπὸ τότε οὐκ ἔστιν πόνος, οὐκ ἔστιν λύπη, οὐκ ἔστιν στεναγμός,

<sup>25</sup> πάλιν (DE om) εἶπον· κύρ. καὶ (A om) οἱ | λεγ. μοι (E φωνὴν λέγουσάν μοι, ut etiam ante): F add ἄκουσον δίκαιε Ἰωάννη | τότε: AE om | ἀποσκεπ. cum ADE: F ἀνασκεπ. | καὶ γενήσεται usque ἓν cum D: E γενήσεται ἢ γῆ παράδεισος, A om; F post ἀνασκεπ. pergite ἢ γῆ ὥσπερ παράδεισος et add καὶ κενωθήσονται οἱ θησαυροὶ τοῦ οὐρανοῦ ἐπὶ προσώπου πάσης τῆς γῆς καὶ ἔσται ἢ γῆ ὥσπερ παράδεισος | καὶ ἔσ. οἱ δίκ. ἐπὶ (A ἀπὸ) πρ. — τῶν (F add ἀγέλων) ἀγγ. μου cum AF: E καὶ κενωθήσονται (corrupte, vide ante F; ommissa sunt quae ibi interponuntur) οἱ δίκ. ἐπὶ πρόσωπον πάσ. τ. γ. μετὰ τῶν ἀγγ.: D om | καθὼς προεῖπ. (D εἶπ.) τὸ πν. τ. ἅγ. (ita A et D, sed διὰ etc. om A) διὰ τ. πρ. δαυ.: EF καὶ εἶπ. (F διδάσκει) ὁ προφῆτ. δαυ. | γῆν cum DF: AE τὴν γῆν | εἰς αἰῶν. αἰῶνος (ita AD; E om αἰῶνος, F εἰς αἰῶνας) ἐπ' αὐτῆς (ita DE; AF -τῇν)

<sup>26</sup> πάλιν (DE om) εἶπ. (A add ἐγὼ Ἰωάννης) κύρ. (A add καὶ) | πόσον usque ἀνθρώπων cum D: A πόσ. ἐστ. τὸ πλ. τ. ἀγγ. καὶ πόσ. ἐστ. τὸ πλῆθ. τῶν ἀνθρώπ., F τίνες εἰσὶν πλεόν τὸν ἀριθμόν, τῶν ἀγγ. ἢ τῶν ἀνθρώπ., E ποῖον ἔρα ὑπάρχει πλεόν (scripta haec in codice quia ara υπαρχων πλοιον), τὸ γένος τῶν ἀνθρ. ἢ τὸ πλῆθ. τῶν ἀγγέλ. | λεγ. μοι: FE add ἄκουσον δίκαιε Ἰωάννη | ὅσον ἐστὶν τὸ πλ. τ. ἀγγ. τόσον (F τοσοῦτ.) ἐ. τὸ γέν. (F πλῆθος) τ. ἀνθρ. cum DF (D add τῶν χριστιανῶν): A ὅσος ἐστὶν ὁ ἀριθμὸς τῶν ἀγγέλ. τοσοῦτός ἐστι καὶ τῶν ἀνθρ., E his omnibus omissis statim pergite ἔστησεν ὅρια — ἀγγ. θεοῦ, additque οἱ ἄγγελοι ἀναριθμητοὶ εἰσιν | καὶ εἶπεν usque θεοῦ cum AD: F om

<sup>27</sup> πάλιν (DF om) εἶπον· κύριε (D om), καὶ ἀπὸ etc. | καὶ πῶς usque κόσμος cum D; item A κ. π. μέλλεις ποιεῖν τὸν κόσμον: FE om | ἀποκ. μ. πάντα: FE om | ἄκουσ. δι. ἰω. cum AF: DE om | πόνος — λύπη — στεναγμ. ita AG, item E (καὶ ἀπὸ τότε etc.); similiter D λύπη — φθόνος — στεναγμ., F om οὐκ ἔ. λύπ. οὐκ ἔ. στεν. | οὐκ ἔ. μνη. οὐκ ἔ. δάκρ. (D — δάκρ. — μνη.) cum AD: F

οὐκ ἔστιν μνησικακία, οὐκ ἔστιν δάκρυα, οὐκ ἔστιν φθόνος, οὐκ ἔστιν μισαδελφία, οὐκ ἔστιν ἀδουλία, οὐκ ἔστιν ὑπερηφανία, οὐκ ἔστιν καταλαλιά, οὐκ ἔστιν κυρία, οὐκ ἔστιν μέριμνα βίου, οὐκ ἔστιν πόθος γονέων ἢ τέκνων, οὐκ ἔστιν κόνος χρυσοῦ, οὐκ εἰσὶν κτηρὶ λογισμοί, οὐκ ἔστιν διάβλος, οὐκ ἔστιν θάνατος. οὐκ ἔστιν νύξ ἀλλὰ πάντα ἡμέρα καθὼς προείρηκα· καὶ ἄλλα κρύβητα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης, τουτέστιν τοὺς ἀθρώπους τοὺς ὁμοιομένους τῶν ἀγγέλων διὰ τῆς ἐναρέτου αὐτῶν πολιτείας, καὶ κείνῃ με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσωσιν, καὶ γενήσεται μία κοίμη, εἰς καμὴν.

<sup>28</sup> Καὶ πάλιν ἤκουσα φωνῆς λεγούσης μοι· ἰδοὺ ταῦτα πάντα ἤκουσας, δίκαιε Ἰωάννη· ταῦτα παράδου πιστοῖς ἀνθρώποις, ἵνα καὶ ἐτέρους διδάξωσιν καὶ μὴ καταφρονήσωσιν, μηδὲ τοὺς μαργαρίτας ἡμῶν βρῶσιν ἐμπροσθεν τῶν χοίρων, μὴ ποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν.

Καὶ ἔτι μου ἀκούοντος τῆς φωνῆς ταύτης, κατήνεγά με

οὐκ ἔσ. ψεύδος, οὐκ ἔ. κακία, οὐκ ἔστι δάκρυα, E nil nisi οὐκ ἔστ. δάκρυα | οὐκ ἔστ. φθόνος usque μέριμν. βίου cum A: D οὐκ ἔστ. ὑπερηφανία οὐκ ἔ. μέρ. βίου, F οὐκ ἔστ. καταλαλιά, E οὐκ ἔ. μέρ. βλ. οὐκ ἔστ. μίσος, οὐκ ἔστ. κακία, οὐκ ἔστ. κυρία | ο. ἔ. πόθος (F ἐνδύμησης) γον. ἢ (E οὐ) τέκνων: ita ADEF | ο. ἔ. κόνος (D om) χρυσ. cum AD: EF ο. ἔ. διαφορὰ (F πόθος) χρυσ. ἢ ἀργυρίου | ο. εἰς. κτηρὶ (F post λο.) cum AF, item E οὐ διαλογισμοὶ κτηρὶ, D οὐκ ἔστιν κτηρίας λογισμός. Praeterea A solus add οὐκ ἔστιν πνεῦμα κτηρὶ. | ο. ἔ. διάβ. (haec E om) ο. ἔ. ὕαν. (haec D om) | ο. ἔ. νύξ, ἀλλὰ πᾶ. ἡμ. cum D: A ο. ἔ. νύξ ἢ ἐκταντοί, ἀλλὰ πάντες ἡμέρα, F ο. ἔ. νύξ ἢ ἐκταντοί (Birtch. -αυτή) ἢ καιροὶ (Bt. χαιρ.) ἢ ἡμέραι, ἀλλὰ πάντα ἡμέρα, E οὐδὲ κατοκήσεις οὐτε ἐβδομάδα (sic) οὐτε ὥραι, ἀλλὰ πάντα ἡμέρα et adid πάντα ἀγαθὸσύνῃ ἀνεκλήλχτος· ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐδὲ οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἐτοίμασεν (sic) ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. Tunc pergit: καθὼς εἶπεν (sic, non εἶπον)· καὶ ἄλλα etc. | καθ. προείρηκα cum AD: E καθ. εἶπεν, F καθ. εἶπ. ὁ κύριος | τουτέστ. τ. ἀνθρ. (A δικαίους) τοὺς (A om) ὁμ. τῶν ἀγγ. (sic uterque) διὰ τῆς (ita A; D καὶ) ἐναρέτου (ita D; A ἀμετρ(ί)του) αὐτῶν (A αὐτοῦ) πολιτ. cum AD: EF om | καὶ κείνῃ — ἀγαγεῖν: A ante τουτέστιν | ἀκούσωσιν: ita ADEF

<sup>29</sup> ταῦτ. (D om) πάντ. (F om) ἤκ. δίκ. (cum AB; DF om) ἰω. (B add καὶ ἡγαπημένε μαθητά) ταῦτα (D πάντα) παράδου πι. ἀνθρ. | ἵνα καὶ ἐτέρ. διδ. καὶ καταφρον. (haec omnia A; D nil nisi ἵνα μὴ καταφρ., B οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι, F om) | μηδὲ (D ἵνα μὴ) τ. μαργ. ἡμ. (D haec post βίψ.) βίψ. (ita D; F ῥύπτειν sic, F καὶ μὴ ῥίπτει τ. μαργ. μου) ἐμπρ. τ. χ. μήμ. (ita A; F ἵνα μὴ, D καὶ) καταπατήσωσιν (ita A; DF -σωσιν) etc. B pro his: οἱ γὰρ ἄφρονες ῥίπτουσιν τοὺς μαργαρίτας ἐμπροσθεν τ. χοίρ. καὶ καταπατοῦσιν αὐτούς. | καὶ ἔτι μ. ἀκ. τ. φω. (A add καὶ [κατα?] βοούσης sic) ταύτης (A om):

ἡ νεφέλη καὶ ἀπέθετό με ἐν τῷ ὄρει Θαβώρ. καὶ ἦλθεν φωνὴ πρὸς με λέγουσα· μακάριοι οἱ φυλάττοντες κρίσιν καὶ ποιούν-  
τες δικαιοσύνην ἐν παντὶ καιρῷ. καὶ μακάριός ἐστιν ὁ οἶκος  
ὅπου κεῖται ἡ διάθεσις αὕτη, καθὼς εἶπεν ὁ κύριος ὅτι ὁ ἀγα-  
πῶν με τοὺς λόγους μου τηρεῖ ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν·  
αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

D καὶ ὡς ἤκουσα τ. φων. ταύτης | ἀπέθετο ACF: D ἔστησεν | Θαβώρ: D τῷ  
Θαβ. | καὶ ἦλθ. φων. πρ. με λέγ. (D λέγει — sic — πρ. με) cum AD: CF om |  
μακάριοι usque καιρῷ cum AD: CF om | κ. μακ. ἐστιν (F om) ὁ οἶκ. ὅπου (ita  
ACF, D ἐνθα) — εἶπ. ὁ κύριος: ita ACDF, sed A add ἐν εὐαγγελίῳ | ὁ ἀγα-  
πῶν — τηρεῖ cum ADF (item B): D ὁ ἀγαπ. τοὺς λόγους μου ἀγαπηθῆσεται παρὰ  
τοῦ πατρὸς μου | ἐν χριστῷ — ἡμῶν: ita pergunt CDF; reliqua αὐτῷ etc. cum  
D: C φῖ ἡ δόξ. καὶ τὸ κράτος εἰς τ. αἰῶνας τῶν αἰώνων, ἀμήν. Item F αὐτῷ  
πρέπει πᾶσα δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ αὐτοῦ πατρὶ καὶ τῷ  
παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ αὐτοῦ πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶ-  
νας τῶν αἰώνων, ἀμήν. φῖ ἡ δόξα καὶ τὸ κράτος, ἀμήν. Item A (pergens post  
τηρεῖ) ὅτι τῷ κυρίῳ ἡμῶν Ἰησ. χρι. πρέπει δόξα καὶ ἡ τιμὴ καὶ ἡ προσκύνη-  
σις νῦν κ. ἀεὶ κ. εἰς τοὺς αἰ. τῶν αἰώνων, ἀμήν.

Satis diversum ab his libri finem codex B praebet. Pergit enim post καὶ  
καταπατοῦσιν αὐτούς hunc in modum: καὶ μακάριος ὁ ἔχων τὴν ἀποκάλυψιν ταύ-  
την καὶ ἀναγινώσκει (sic) ἔμπροσθεν τοῦ λαοῦ· καὶ μακάριοι [οἱ] ἀκούοντες τὸν  
λόγον τοῦ ἑοῦ καὶ φυλάττοντες αὐτά. ταῦτα τοῦ κυρίου εἰπόντος ἤρπασέ με  
νεφέλῃ καὶ κατήγαγέ με ἐν τῷ ὄρει τῷ Θαβώρ. ἐλθὼν οὖν ἐν τῇ πόλει ἱερου-  
σαλὴμ εὗρον συνηθροισμένους τοὺς ἑνδεκα μαθητάς, καὶ ἰδόντες ἐχάρησαν χαρὰν  
μεγάλην, καὶ ἀσπασάμενοι ἀλλήλους ἐν φιλήματι ἀγίῳ, ἐδιηγησάμεν (codex edi-  
γησαν) τοῖς ἀδελφοῖς μου ἀποστόλοις ᾧ εἶδον καὶ ἤκουσα παρὰ τοῦ διδασκά-  
λου καὶ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. Sequitur: καθεῖκεν, unde fortasse καθὼς κα-  
θεῖκεν elicendum; tum pergitur: διεσπάρημεν καὶ ἐκηρύξαμεν τὸ εὐαγγέλιον πάσῃ  
τῇ κτίσει, ἵνα οἱ ἀκούοντες καὶ πιστεύοντες βαπτισθῶσιν εἰς τὸ ὄνομα τοῦ πα-  
τρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [καὶ] εὐρωσιν ζωὴν αἰώνιον ἐν τῇ  
ἡμέρᾳ τῆς κρίσεως. οὕτως γὰρ ἐνετείλατο κύριος· ὁ ἀγαπῶν με τοὺς λόγους  
μου τηρεῖ, καὶ ὁ αὐτῷ θωροῦμαι ζωὴν αἰώνιον. ταῦτα ἀκούσαντες, ἀδελφοί  
ἀγαπητοί, καὶ πιστεύσαντες (codex πιστεύσεσθαι) λίστες (sic, quod ferri potest)  
ἵνα λάβητε ζωὴν αἰώνιον εἰς δόξαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος, ἀμήν.

Restat ut de extremis libri partibus videamus, quemadmodum in codice E  
scripta sunt. Habent autem proprium illa quidem modum, maximeque ieiunam  
exaggerationem poenarum inferni continent. Haec qualia sint, ex his quae inde  
excerpta habimus satis apparebit. Scripturam perquam vitiosam tacite passim,  
ut facere in his consuevimus, correximus. Post verba μία πόμνη, εἰς ποιμήν,  
exounte sect. 27 posita sic pergit: ἄκουσον, θύλας ἰωάννη. ταῦτα πάντα συνα-  
χθῆσονται, καὶ γενήσεται εἰς τὴν κοιλίαν τοῦ κλαυθμώνος, καὶ στήσω τὸν θρό-  
νον μου εἰς τὸν τόπον. καὶ καθίσω μετὰ τῶν ἰβ' ἀποστόλων καὶ μετὰ τῶν κδ'  
πρεσβυτέρων. καὶ αὐτὸς (adde ἔση vel simile quid?) πρεσβύτερος διὰ τὴν ἐνά-  
ρτον πολιτείαν, καὶ ἐκτελέσαι τρεῖς λειτουργίας ἀπολαμβάνεις στολὴν λευκὴν καὶ  
στέφανον ἀμάραντον ἐκ χειρὸς κυρίου, καὶ καθήσει (ita scriptum) μετὰ τῶν κδ'  
πρεσβυτέρων, καὶ μεγάλους ἐπισκόπους ἐπιδείξει (? ita singula). καὶ μετὰ ταῦτα

ἐξαιρέσουσιν αἱ ἄγγελοι κατέχοντες χρυσὸν ὑμνητήριον καὶ λαβάναν· φωνάξουσιν καὶ συναγάσουσιν τοὺς καλὰς κατεπιστημένους ἐκ δεξιῶν τοῦ θρόνου τοῦ καθήμενος τὰς ἀρετὰς αὐτοῦ, [καὶ] κατασκηνοῦσιν αὐτοὺς εἰς πλῆθος αἰῶνος φωνῶν καὶ ἑτάλλισσας, καὶ ἐκκλησίουσιν ἡμῇ αἰώνιον· καὶ ὅτι οὐ χωρίζῃ τὰ πρόβατα ἀπὸ τῶν ἐρίφων, θηροῦντι τοὺς δικαίους ἀπὸ τῶν ἀμαρτωλῶν· τοὺς δικαίους ἐκ δεξιῶν καὶ τοὺς ἀμαρτωλοὺς ἐξ ἐκκλήσεων, τότε ἀποστέλει (cod. ἀποστείλας) ἄγγελον τὸν βραχύνῃ λέγων· ἔκλειψέ σάκιον (hoc accipitis codex) τοὺς ἄγγελους τοῦ φύχου καὶ χιτῶνος τοῦ κροῦ, καὶ συναῖον πᾶσαν ἑρπύην εἰς τοὺς ἐσθῆτας· ἐξ ἐκκλήσεων, ὅτι οὐ συγχωρῶ πῦρός, ὅτι οὐ ἴδωσιν τὴν δόξαν τοῦ θεοῦ. οἱ ἀσπερεῖς καὶ ἀμετασώτητοι, καὶ αἱ ἱερεῖς αἱ μὴ (pro his confesso et contritis· καὶ οἱ μὴ κατήσαν τοὺς ἱερεῖς καὶ μὴ) κατήσαντες τὰ προστηθέντα — — — ὅσοι ἔχετε δάκρυα, κλαύσατε διὰ τοὺς ἀμαρτωλοὺς· καὶ φωνήσῃ ὁ τεμελοῦχ (is palle ante sursoribus conuoluitus est) τὸν ταροῦν (sic)· ἄνοιξον κλειδοῦχε τὰς καλὰς· ἄνοιξον τὰ κρητῆρια — — — ἄνοιξον τὸν σιμῶντα τὸν ἀποκείμενον καὶ τὸν βέβηλον δρακόντα· ἐτοιμάσων τὰς ἀλλὰς (sic)· ἄνοιξον τὸ σάκος· ἀκόλουσον τὸν κύρκον κοταμόν καὶ τὴν θεόκτιστον σκότος εἰς τὰς πυλόμενας τοῦ ᾄδου· τότε βλέποντες οἱ ἀμαρτωλοὶ οἱ ὀλιγοὶ τὰ ἔργα αὐτῶν καὶ μὴ θυνάμενοι — — — ὡς μὴ ἔχοντες παραμύθια, κλειόντες καὶ καταβαίνοντες ἐν ῥοαῖς ὡσεὶ αἱμάτων· καὶ οὐκ ἔστιν ἰλεὺς αὐτοῦ, οὐ κατήρ βοηδός, οὐ μήτηρ σπλαγγισμένη, ἀλλὰ μάλλον στασιάζοντες αὐτοὺς αἱ ἄγγελοι καὶ λέγοντες· ταπεινοί, τί κλαίετε; ἐν τῷ κόσμῳ οὐκ ἠλέησατε ἀσθενῶν, οὐκ ἐπισκέψασθε — — — καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· ἐκεῖ θυσιασθῆσαι οὐκ ἰσχύετε τὸν ἐκ παρθένου τεχθέντα — ἀμετασώτητοι ἐξήσατε ἐν τῷ κόσμῳ, καὶ οὐ μὴ ἔχετε ἔλεος ἀλλὰ αἰώνιον κόλασιν· καὶ λέγει ὁ τεμελοῦχ τῷ (cod. τὸν) ταροῦν (h. l. sic)· ἔγειρε τὸν ὄφιν τὸν καχὺν τὸν τρυφάλειον, σάκιπσαι εἰς τὰ δεξιὰ ὑδρία τοῦ συναγέσθαι εἰς τὴν βρώσιν αὐτῶν· ἄνοιξαι τὴν δεκακίχτην ἵνα συναχθῇ πᾶν ἱερκετὸν εἰς ἀσπερεῖς καὶ ἀμετασώτητους, — — καὶ συνάξῃ ὁ τεμελοῦχ τὸ πλῆθος τῶν ἀμαρτωλῶν, καὶ λακτίσει τὴν γῆν, καὶ σχεσθήσεται ἡ γῆ εἰς τόπους καὶ χυμυνθήσονται οἱ ὀλιγοὶ ἀμαρτωλοὶ εἰς τὰς φοβερὰς καλὰς· τότε ἀποστέλει (cod. -λεί) ὁ θεὸς τὸν ἀρχιστράτηγον μιχαήλ, καὶ σφραγίσας τὸν τόπον τύπτει αὐτοὺς ὁ τεμελοῦχ μετὰ τὸν τίμιον σταυρόν, καὶ συναχθήσεται ἡ γῆ κατὰ τὸ πρότερον· τότε οἱ ἄγγελοι αὐτῶν ὑπερεβρήνησαν, τότε ἡ παναγία ἐκλαυσεν αὐτοὺς καὶ πάντες οἱ ἄγιοι, καὶ οὐκ ὀφελήσουσιν αὐτούς· καὶ ὁ ἰωάννης λέγει· καὶ εἰς τύχην τῶν ἀμαρτωλῶν ἐπιγράφεται τὰ κρητῆρια; καὶ ἤκουσα φωνῆν (cod. -νῆς) λέγουσάν μοι· ἕκαστος ἐν τῷ ἴδίῳ θελήματι ἐπορεύοντο ἐν τῷ κόσμῳ, καὶ διὰ τοῦτο οὕτως καλᾶζονται· μακάριος ὁ ἄνθρωπος ὁ ἀναγινώσκων τὴν γραφὴν· μακάριος ὁ μεταγράφας αὐτὸ καὶ δώσας εἰς ἐτέρας καθολικὰς ἐκκλησίας· μακάριοι πάντες οἱ φοβούμενοι τὸν θεόν· ἀκούσατε ἱερεῖς καὶ αἱ ἀναγινώσκοντες, ἀκούσατε λαοὶ etc.

## V. IOHANNIS LIBER DE DORMITIONE MARIAE.

Τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου λόγος εἰς τὴν κοίμησιν  
τῆς ἁγίας θεοτόκου.

<sup>1</sup> Τῆς παναγίας ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας  
κατὰ τὸ εἰωθὸς ἐν τῇ ἀγίῳ μνήματι τοῦ κυρίου ἡμῶν ἐρχομένης  
θυμιᾶσαι καὶ κλινούσης τὰ ἅγια γόνατα αὐτῆς, ἐδυσώψει τὸν  
ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν πρὸς αὐτὴν ἀναλύσαι.

\* τοῦ ἁγίου (Par. 1021 add ἀποστόλου καὶ εὐαγγελιστοῦ, E pro ἁγίου habet  
ἐν ἁγίοις πατρός ἡμῶν) Ἰωάνν. τοῦ θεολ. λόγος (Mon. 146 om) εἰς τ. (Mon. 146  
add πάνσεπτον) κοίμησιν τῆς ἁγίας (ita A; B παναγίας, E ὑπεραγίας, Par.  
1021 ὑπεραγίας δεσποίνης ἡμῶν) θεοτόκου cum AB Mon. 146; E; Par. 1021.

CD Par. 770: διήγησις (ita C; D Par. 770 om) τοῦ ἁγίου Ἰωάνν. τοῦ θεολόγου περὶ τῆς τελειώσεως τῆς ἁγίας (ita D; C παναγίας) θεοτόκου καὶ ἀειπαρθένου Μαρίας (Par. 770 τῆς ἁγίας μαρ. τῆς θεοτόκ.).

Par. 1215: τοῦ ἁγίου Ἰωάνν. θεολόγου καὶ εὐαγγελιστοῦ διήγησις περὶ τῆς ἐνδόξου κοιμήσεως τῆς ὑπεραγίας ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Coisl. 121: Ἰωάννου τοῦ ἀποστόλου καὶ θεολόγου λόγος εἰς τὴν ἁγίαν καὶ πανένδοξον κοίμησιν τῆς ὑπεραγίας θεοτόκου. Par. 1504: ἀνάληψις καὶ μεταστάσις τῆς ἁγίας Μαρίας τῆς θεοτόκου, συγγραφεῖσα παρὰ Ἰακώβου τοῦ ἀδελφοῦ τοῦ κυρίου. Vind. 151: κοίμησις τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου Μαρίας, συγγραφεῖσα ὑπὸ Ἰακώβου τοῦ ἀδελφοῦ. Par. 897: τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Θεσσαλονίκης λόγος πάντῳ ὀφείμιμος εἰς τὴν κοίμησιν τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας. De his quattuor extremis cf. Prolegomena.

<sup>1</sup> παναγίας: D Mon<sup>a</sup> et <sup>b</sup> ἁγίας, E ὁγίας καὶ | Mon<sup>a</sup> κατὰ τὸ ἔθος | ἀγίῳ: B om | τ. κυρίου ἡμῶν cum ACDE Mon<sup>a</sup>: B Mon<sup>b</sup> add ἰησοῦ χριστοῦ | ἐξ αὐτῆς cum BCDE Mon<sup>a</sup> et <sup>b</sup>: A ὑπ' αὐτῆς | χριστ. τὸν θεὸν ἡμῶν cum ABDE Mon<sup>a</sup> (praeom κύριον) et <sup>b</sup>: C om

<sup>2</sup> βλέποντες δὲ αὐτὴν οἱ Ἰουδαῖοι σχολάζουσιν τῷ θείῳ τάφῳ, προσῆλθον τοῖς ἀρχιερεῦσιν λέγοντες ὅτι Μαρία καθ' ἐκάστην ἡμέραν ἔρχεται πρὸς τὸ μνήμα. καλέσαντες δὲ οἱ ἀρχιερεῖς τοὺς ταχθέντας παρ' αὐτῶν φύλακας πρὸς τὸ μὴ συγχωρεῖσθαι τινα εὐχεσθαι ἐν τῷ ἁγίῳ μνήματι, ἐπυνθάνοντο περὶ αὐτῆς, εἰ ἀληθῶς οὕτως ἔχει. οἱ δὲ φύλακες ἀποκριθέντες εἶπον μηδὲν τοιοῦτον θεωρῆσαι, τοῦ θεοῦ μὴ συγχωρῶντος αὐτοῖς τὴν παρούσαν ὁρᾶν. <sup>3</sup> Μιᾶ δὲ τῶν ἡμερῶν, παρασκευῆς οὔσης, ἦλθεν κατὰ τὸ εἰωθὸς ἡ ἁγία Μαρία παρὰ τὸ μνήμα, καὶ ἐν τῷ εὐχεσθαι αὐτὴν ἐγένετο ἀνεωχθῆναι τοὺς οὐρανούς καὶ τὸν ἀρχάγγελον Γαβριήλ· κατελθεῖν πρὸς αὐτήν, καὶ εἶπεν· χαῖρε, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν· ἡ εὐχή σου ἐν τοῖς οὐρανοῖς διελθοῦσα πρὸς τὸν ἐκ σοῦ τεχθέντα ἐδέχθη, καὶ ἀπὸ τοῦ λοιποῦ κατὰ τὴν αἰτησίαν σου καταλιποῦσα τὸν κόσμον ἐπὶ τὰ οὐράνια πρὸς τὸν σὸν υἱὸν εἰς τὴν ζωὴν τὴν ἀληθινὴν καὶ ἀδιάδοχον ἀπέρχη.

<sup>4</sup> Ἀκούσασα δὲ ταῦτα ἐκ τοῦ ἁγίου ἀρχαγγέλου ὑπέστρεψεν εἰς τὴν ἁγίαν Βηθλεέμ, ἔχουσα ἅμα αὐτῇ τρεῖς παρθένους τὰς ἐξυπηρετούσας αὐτῇ. μετὰ δὲ τὸ ἀναπαῆναι βραχὺ ἀνακαθίσασα εἶπεν πρὸς τὰς παρθένους· ἀγάγετέ μοι θυμιατήριον, ἵνα προσεύξωμαι. καὶ ἤγαγον κατὰ τὸ διατεταγμένον αὐταῖς.

<sup>2</sup> οἱ Ἰουδαῖοι cum BCD Mon<sup>a</sup> et b: A τινὲς τῶν Ἰουδαίων | μαρία cum AC Mon<sup>b</sup>: B Mon<sup>a</sup> ἡ μαρία | ἔρχεται πρὸς (B εἰς) τὸ μνήμα (Mon<sup>a</sup> μνημεῖον) cum ABD Mon<sup>a</sup> et b: C ἀπέρχεται πρ. τὸ μνήμ. καὶ εὐχεται | B συγχωρηθῆναι | ἐν τῷ ἁγίῳ (B om) μνήματι (D μνημείω) | οὕτως: B ταῦτα οὕτως | αὐτοῖς τὴν παρούσαν ὁρᾶν cum D: A αὐτοῖς τὴν τιμὴν παρουσίαν αὐτῆς ὁρᾶν, B τὴν τιμὴν αὐτῆς παρουσίαν θεωρῆσαι, C αὐτοῖς τὴν τιμὴν παρουσίαν θεωρῆσαι.

<sup>3</sup> ἡ ἁγία μαρία cum A: B ἡ ἁγία θεοτόκος, CD ἡ ἁγία μαρία ἡ θεοτόκος | C πρὸς τὸ μνήμα | καὶ ἐν τῷ εὐχ. αὐτήν cum BCD: A εὐχεσθαι αὐτήν cum praecedentibus conjuncta | ἐγένετο ἀνεωχθῆναι usque κατελθεῖν (D ἐλθεῖν): B ἀνεώχθησαν οἱ οὐρανοὶ καὶ ὁ ἄγγελος γαβρ. κατήλθεν | εἶπεν: D add αὐτῇ, B habet λέγει αὐτήν (sic) | ἡ εὐχή σου ἐν τ. οὐρ. (D εἰς τὸν οὐρανόν) διελθοῦσα (D ἐλθ.) etc.: B εἰσηκούσῃ σου ἢ προσευχῇ καὶ πρὸς τ. ἐκ σοῦ τεχθ. ἐδέχθη | λοιποῦ cum AB: CD νῦν | A καταλιποῦσα, B καταλοιποῦσα et CD καταλειποῦσα sic | κόσμον: D add τοῦτον | B om πρὸς τ. σ. υἱόν | εἰς τὴν: D εἰς | B ἐπέρχη, A παρέρχη

<sup>4</sup> δὲ ταῦτα: C add ἡ παναγία παρθένος | B ἐκ τοῦ ἀγγέλου | B ἔχουσα μετ' ἐαυτήν, D ἔχ. σὺν αὐτῇ | τὰς (B add καὶ) ἐξυπηρετ. αὐτῇ (BC αὐτήν): D παιδίσκας τὰς ἐξυπ. αὐτῇ | μετὰ δὲ etc. cum A: B ἐγεγρεῖσα δὲ ἡ ἁγία μαρία λέγει πρ. τ. παρθ., C ἀνακαθίσασα δὲ εἶπ. πρ. τ. παρθ., D εἶπεν δὲ πρ. τ. παρθ. | B προσεύξομαι | B διαταχθέν |

<sup>5</sup>καὶ προσηύξατο εἰποῦσα· κύριέ μου Ἰησοῦ Χριστέ, ὁ καταξιώσας διὰ τὴν ἄκραν ἀγαθότητά σου ἐξ ἐμοῦ τεχθῆναι, ἄκουσον τῆς φωνῆς μου καὶ πέμψον μοι τὸν ἀπόστολόν σου Ἰωάννην, ἵνα ἰδοῦσα αὐτὸν ἀπαρξωμαι τῆς εὐφροσύνης· καὶ πέμψον μοι καὶ τοὺς λοιπούς σου ἀποστόλους, καὶ τοὺς ἤδη πρὸς σέ ἐπιδημήσαντας καὶ τοὺς ἐν τῷ νῦν αἰῶνι, ὅπου δ' ἂν εἰσιν κατὰ χώραν, διὰ τοῦ ἁγίου σου προστάγματος, ἵνα τούτους θεωρήσασα εὐλογῇσώ τὸ πολυύμνητόν σου ὄνομα· θαρρῶ γὰρ ὅτι ὑπακούεις τῆς δούλης σου ἐν ἐκάστῳ.

<sup>6</sup>Εὐχομένης δὲ αὐτῆς παρεγενόμην ἐγὼ Ἰωάννης, τοῦ πνεύματος τοῦ ἁγίου ἀρπάσαντός με διὰ νεφέλης ἀπὸ Ἐφέσου καὶ στήσαντός με ἐν τῷ τόπῳ ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μου. εἰσελθὼν δὲ πρὸς αὐτὴν καὶ δοξάσας τὸν ἐξ αὐτῆς τεχθέντα, εἶπον· χαῖρε, ἡ μήτηρ τοῦ κυρίου μου, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, εὐφραίνου ὅτι ἐν δόξῃ μεγάλη ἐξέρχῃ τοῦ βίου τούτου. <sup>7</sup>καὶ ἐδόξασεν τὸν θεὸν ἡ ἁγία θεοτόκος, ὅτι ἦλθον ἐγὼ Ἰωάννης πρὸς αὐτὴν, μνησθεῖσα τῆς φωνῆς κυρίου τῆς εἰποῦσης· ἰδοὺ ἡ μήτηρ σου, καὶ ἰδοὺ ὁ υἱός σου. καὶ ἦλθον αἱ τρεῖς παρθένοι καὶ προσεκύνησαν. <sup>8</sup>καὶ λέγει μοι ἡ ἁγία θεοτόκος· εὗξαι καὶ βάλε θυμίαμα. καὶ ἠύξάμην οὕτως· κύριε Ἰησοῦ Χριστέ, ὁ ποιήσας θαυμάσια, καὶ νῦν ποιήσον θαυμάσια ἐνώπιον τῆς γεννησάσης σε, καὶ ἐξέλθῃ ἡ μήτηρ σου ἐκ τοῦ βίου τούτου, καὶ

κύριέ μου cum AD: BC om μου

<sup>5</sup> ἐξ ἐμοῦ: A δι' ἐμοῦ τῆς δούλης σου | ἄκουσον cum AD: BC ἐπάκουσον | τὸν ἀπόστολ. σου: BC om σου | A ἀπαρξομαι | καὶ (C om) τοὺς λοιπούς (ita D; ABC ἀγίους) σου (D post ἀποστ. ponit, A om) | B διὰ τοῦ προστάγμ. σου ταῦ ἁγίου | B τῇ δούλῃ σου, A μου τῆς δούλ. σου | ἐν ἐκάστῳ cum AD: C ἐκάστω, B om

<sup>6</sup> καὶ στήσαντός με: B καὶ ἵστησέν με | ἐνθα: D ἐν ᾧ | A ἔκειτο | τ. κυρίου μου cum BC: AD om μου | καὶ δοξάσας et εἶπον cum BCD: A ἐδόξασα et καὶ εἶπον | B om χαῖρε ἡ (D om) μήτηρ usque εὐφραίνου, D om ἡ γεννήσασα usque τὸν θεὸν ἡμῶν | τοῦ βίου cum AB: CD ἐκ τ. β.

<sup>7</sup> θεοτόκος cum ABD: C μαρία | ἦλθον cum ACD: B ἦκον | B μνηστ. τοῦ κυρίου τῆς φων. τῆς | C καὶ ἦλθ. καὶ αἱ | προσεκύνησαν cum BC: A add με, D μοι

<sup>8</sup> κ. λέγ. μοι (B om) ἡ ἁγία (C παναγία, D om) | B βάλε θυμίαμ. καὶ εὗξ. | θαυμάσια prius: A add μεγάλα | BC om καὶ νῦν ποι. θαυμάσια | A τεκούσης | καὶ (cum AD; BC om) ἐξέλθῃ (C ἐξέλθοι) | βίου τούτου cum BCD: A κόσμου

Apocalypse. apocryph. ed. Tischendorf.

πτοηθῶσιν οἱ σταυρώσαντές σε καὶ μὴ πιστεύσαντες εἰς σέ.  
<sup>9</sup>καὶ μετὰ τὸ τελέσαι με τὴν εὐχὴν εἰπέν μοι ἡ ἀγία Μαρία· ἀγαγέ  
 μοι τὸ θυμιατήριον. καὶ βαλοῦσα θυμίαμα εἶπεν· δόξα σοι ὁ θεός  
 μου καὶ ὁ κύριός μου, ὅτι ἐπληρώθη εἰς ἐμέ ὅσα ὑπέσχου μοι πρὸ  
 τοῦ ἀνελθεῖν σε εἰς τοὺς οὐρανούς, ὅτι, ὅταν ἐξέρχωμαι ἀπὸ τοῦ  
 κόσμου τούτου, ἐλεύσῃ σὺ καὶ τὸ πλῆθος τῶν ἀγγέλων σου μετὰ  
 δόξης πρὸς με. <sup>10</sup>καὶ λέγω πρὸς αὐτὴν ἐγὼ Ἰωάννης· ἔρχεται ὁ  
 κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ θεὸς ἡμῶν, καὶ ὁρᾷς αὐτόν,  
 καθὼς ὑπέσχετό σοι. ἀποκριθεῖσα δὲ ἡ ἀγία θεοτόκος εἰπέν μοι·  
 οἱ Ἰουδαῖοι ἐξωμόσαντο ἵνα ἐν τῷ τελειωθῇναί με τὸ σῶμά μου  
 κατακαύσωσιν. καὶ ἀποκριθεὶς εἶπον αὐτῇ· οὐ μὴ ἴδῃ διαφθοραῖν  
 τὸ ὅσιον καὶ τίμιόν σου σῶμα. ἀποκριθεῖσα δὲ εἰπέν μοι· φέρε  
 θυμιατήριον καὶ βάλε θυμίαμα καὶ εὖξαι. καὶ ἐγένετο φωνὴ ἐκ  
 τῶν οὐρανῶν λέγουσα τὸ ἀμήν. <sup>11</sup>καὶ ἠκροασάμην ἐγὼ Ἰωάννης  
 τῆς φωνῆς ταύτης, καὶ εἰπέν μοι τὸ πνεῦμα τὸ ἅγιον· Ἰωάννη,  
 ἤκουσας τῆς φωνῆς ταύτης τῆς ῥηθείσης ἐν τῷ οὐρανῷ μετὰ τὸ  
 τελέσαι τὴν εὐχὴν; ἀποκριθεὶς δὲ εἶπον· ναί, ἤκουσα. καὶ εἰπέν  
 μοι τὸ πνεῦμα τὸ ἅγιον· αὕτη ἡ φωνὴ ἣν ἤκουσας σημαίνει τὴν  
 παρουσίαν τῶν ἀδελφῶν σου τῶν ἀποστόλων τὴν μέλλουσαν καὶ  
 τῶν ἁγίων δυνάμεων, ὅτι σήμερον ἔρχονται ὧδε.

τούτ. ἐν δόξῃ πολλῇ | AO om καὶ μὴ πιστ. εἰς σέ

<sup>9</sup> καὶ μετὰ τὸ τελ. με τ. εὐχὴν cum A: D καὶ μετὰ τὸ εὖξασθαι, B καὶ  
 τελέσαντός μου τὴν εὐχὴν, C καὶ ὅτε ἐτέλεσα τ. εὐχ. | εἶπεν: D λέγει | μαρία  
 cum BCD: A θεοτόκος | B ἀγάγετε | βαλοῦσα cum CD: AB λαβοῦσα | ὅτι  
 (cum CD; B ἵνα, A om) | ἐξέρχωμαι (D -χομαι): A ἐξέρχῃ | ἀπὸ (cum BD;  
 AC ἐκ) τ. κόσμ. (cum BCD; A βίου) τούτου | ἐλεύσῃ (B -σει) σὺ (BCD σοί):  
 A ἐλεύσομαι ἐγὼ | D om τὸ εἶ τῶν | σου εἰ πρὸς με: A μου εἰ πρὸς σέ |  
 D μετὰ δόξης πολλῆς πρὸς μέ

<sup>10</sup> καὶ λέγ. πρ. αὐτὴν (A αὐτῇ) ἐ. ἰω. c. CDA: B καὶ λέγει αὐτῇ ὁ ἰωάν. |  
 ἴησ. χρι. καὶ θε. ἡμῶν (C om ἡμῶν): B καὶ θεός ἴησ. χριστός | D καὶ ἀπο-  
 κριθεῖσα | C παναγία | θεοτόκος: BD μαρία | μοι: B αὐτῷ, C om | ἵνα: B  
 ὅτι | κατακαύσωσιν: D καύσωσιν, C add πυρὶ | καὶ ἀποκρ. (C add ἐγὼ ἰωάν-  
 νης) εἶπον αὐτῇ (πρὸς αὐτήν): B ἀποκρ. δὲ ὁ ἰωάννης εἶπεν αὐτῇ | τίμιον: D  
 ἅγιον | σου σῶμα cum BC: AD σῶμ. σου | ἀποκρ. δὲ (BD add ἡ ἀγία μαρία)  
 εἶπ. μοι (D πρὸς με, B αὐτῷ): C ἡ δὲ λέγει μοι | ἐκ τῶν οὐρανῶν cum BC:  
 AD ἐκ τοῦ οὐρανοῦ

<sup>11</sup> ἠκροασάμην cum ABC: D ἤκουσα | καὶ εἶπεν: D ἦν εἶπεν | ἰωάννη  
 ἤκουσας - ἐν τῷ οὐρανῷ (B ἐκ τοῦ οὐρανοῦ) - ἀποκριθεὶς δὲ (D καὶ ἀποκρ.)  
 εἶπον (C ἐγὼ εἶπ.) ναί, ἤκουσα (B om ἤκουσα, D ναί κύριε, ἡκ. αὐτήν). καὶ  
 εἶπ. μοι τὸ πν. τ. ἅγιον (D om μοι τὸ πν. τ. ἅγ.): haec omnia A om propter  
 δμοιοτέλετον | ὧδε cum AB: C ἐνταῦθα, D πρὸς ἡμᾶς (corrige ὑμ.)

<sup>12</sup> Εγὼ δὲ Ἰωάννης ἐπὶ τούτοις προσηυχόμην· καὶ τὸ πνεῦμα τὸ ἅγιον εἶπεν πρὸς τοὺς ἀποστόλους· πάντες ἅμα διὰ νεφελῶν ἐπιβεηκότες ἐκ τῶν περάτων τῆς οἰκουμένης συναθροίσθητε εἰς τὴν ἁγίαν Βηθλεὲμ διὰ τὴν μητέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν συσσεισμῷ· Πέτρος ἀπὸ Ῥώμης, Παῦλος ἐκ Τιβερίων, Θωμᾶς ἐκ τῶν Ἰνδῶν τῶν ἐσωτέρων, Ἰάκωβος ἀπὸ Ἱεροσολύμων. <sup>13</sup> Ἀνδρέας ὁ ἀδελφὸς Πέτρου καὶ Φίλιππος, Λουκᾶς καὶ Σίμων ὁ Καναναῖος καὶ Θαδδαῖος οἱ κοιμηθέντες τῷ πνεύματι τῷ ἁγίῳ ἐξηγέρθησαν ἐκ τῶν μνημείων· πρὸς οὓς τὸ πνεῦμα τὸ ἅγιον ἔλεγεν· μὴ νομίσητε ὅτι ἀνάστασις νῦν ἐστίν· ἀλλὰ χάριν τούτου ἀνέστητε ἐκ τῶν μνημείων ὑμῶν, ἵνα ἀπελθῆτε εἰς ἀσπασμὸν πρὸς τιμὴν καὶ θαυματουργίαν τῆς μητρὸς τοῦ κυρίου καὶ σωτῆρος ὑμῶν Ἰησοῦ Χριστοῦ, ὅτι ἤγγικεν ἡ ἡμέρα τῆς ἐξόδου, τῆς ἀναλύσεως αὐτῆς εἰς οὐρανοῦς. <sup>14</sup> Μάρκος δὲ περιὼν ὁμοίως καὶ αὐτὸς ἀπὸ Ἀλεξανδρείας παρεγένετο μετὰ καὶ τῶν λοιπῶν, καθὰ προεῖρηται ἐξ ἐκάστης χώρας. <sup>15</sup> ὁ δὲ Πέτρος ἄρβεις ὑπὸ νεφέλης ἔστη μέσον οὐρανοῦ καὶ γῆς, τοῦ πνεύματος τοῦ ἁγίου στηρίζαντος αὐτόν, καὶ σύνοδα τῶν λοιπῶν ἀποστόλων καὶ αὐτῶν ἀρπαγέντων ἐν νεφέλαις εὐρέθηται

<sup>12</sup> Ἰωάννης: C om | D ἐπὶ τοῦτο (τούτῳ?) | B πάντες δὲ ἅμα | τοῦ κυρ. ἡμῶν ἱησ. χριστοῦ cum AB: CD τοῦ κυρίου καὶ θεοῦ (C add ἡμῶν) | ἐν συσσεισμῷ cum D: AC οὐ (C σοι) μὲν σίμων, B om | πέτρος cum BD: AC πέτρε | A παῦλε | ἐκ τιβερίων (hoc accentu A; BC τιβεριῶν) cum ABC: D ἐκ τιβερίδος. Vide infra, unde clarum sit hoc nomine oppidum prope Romam significari | ἐσωτέρων: B ἐνδοτέρων

<sup>13</sup> καναναῖος: B κανανίτης | οἱ cum C: ABD om | τῷ πνεύματι usque μνημείων cum AC: D ἐξηγέρθησαν ἐκ τ. μνημ. διὰ τοῦ ἁγίου πνεύματος, B τὸ πνεῦμα τὸ ἅγιον ἐξηγείρεν ἐκ τ. μνημ. | πρὸς (B περὶ) οὓς -- ἔλεγεν (ita C; B ἔφη, A λέγει): D πρὸς οὓς καὶ εἶπεν | B ἡ ἀνάστασις | A om ἀλλὰ χάρι- τούτου | μνημείων ὑμῶν (C om ὑμ.): B νεκρῶν | D εἰς τὸν ἀσπασμ. | B περὶ τιμὴν | τοῦ κυρίου (CD θεοῦ) καὶ σωτ. ὑμῶν (D om) ἱησ. χρ.: B τοῦ κυρ. ἡμῶν ἱησ. χρ. | ἤγγικεν cum AD: BC ἤγγισεν | τ. ἀναλύσεως cum ABC: D om | εἰς (B add τοῦς) οὐρανοῦς: D εἰς τὸν οὐρανόν, C εἰς τὰ οὐράνια

<sup>14</sup> περιὼν (B om) ὁμοίως (C om) καὶ αὐτός: D καὶ αὐτ. περιὼν ὁμοι. | ἀπὸ ἀλεξανδρ. cum AD: BC ἐν ἀλεξανδρείᾳ | B om καὶ post μετὰ | λοιπῶν: D add ἀποστόλων | B καθῶς | B om ἐξ

<sup>15</sup> μέσον: B ἐν μέσῳ | στηρίζαντ. (D τηρίσαντος sic) αὐτόν (C om): A οἰκονομήσαντος | σύνοδα: ita prorsus omnes (B σύνοδᾶ) | τῶν λοιπῶν (D add ἁγίων) ἀποστ. κ. αὐτ. ἀρπαγέντων (D ἀρπασθέντ.) ἐν νεφ. εὐρέσθηναι cum AD, item omīssis ἀποστ. καὶ αὐτ. ἀρπαγέντ. C: B τῶν αὐτῶν ἀποστόλων· ἀρπαγέντ.

μετὰ τοῦ Πέτρου· καὶ οὕτως ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, ὡς εἴρηται, πάντες ἅμα ἦλθον.

<sup>15</sup> Καὶ εἰσελθόντες πρὸς τὴν μητέρα τοῦ κυρίου καὶ θεοῦ ἡμῶν προσκυνήσαντες εἶπαμεν· μὴ φοβοῦ μηδὲ λυποῦ· κύριος ὁ θεὸς ὁ τεχθεὶς ἐκ σοῦ ἐκβαλεῖ σε ἐκ τοῦ κόσμου τούτου μετὰ δόξης· καὶ ἀγαλλιασαμένη ἐπὶ τῷ θεῷ τῷ σωτῆρι αὐτῆς ἀνεκάθισεν ἐν τῇ κλίνῃ, καὶ λέγει τοῖς ἀποστόλοις· ἄρτι ἐπίστευσα ὅτι ἔρχεται ὁ διδάσκαλος καὶ θεὸς ἡμῶν ἐξ οὐρανοῦ, καὶ θεωρῶ αὐτόν, καὶ οὕτως ἀναλύω ἐκ τοῦ βίου τούτου, ὥσπερ ἐθεασάμην ὑμᾶς παραγεναμένους· καὶ θέλω ἵνα εἴπητέ μοι, πόθεν γνόντες ὅτι ἀναλύω παρεγένεσθε πρὸς με, καὶ ἀπὸ ποίων χωρῶν καὶ διὰ πόσου παρεγένεσθε ἐνταῦθα, ὅτι οὕτως ἐταχύνατε εἰς τὴν ἐμὴν ἐπίσκεψιν. οὔτε γὰρ ἀπέκρυψέν μοι ὁ ἐξ ἐμοῦ τεχθεὶς, ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ τῶν ὅλων θεός· πεπίστευκα γὰρ καὶ νῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ ὑψίστου.

<sup>16</sup> Καὶ ἀποκριθεὶς ὁ Πέτρος εἶπεν τοῖς ἀποστόλοις· ἕκαστος, πρὸς ὃ τὸ πνεῦμα τὸ ἅγιον εὐηγγέλισατο καὶ διετάξατο ἡμῖν, πληροφορήσωμεν τὴν μητέρα τοῦ κυρίου ἡμῶν. <sup>17</sup> καὶ ἀποκριθεὶς ἐγὼ Ἰωάννης εἶπον· ἐγὼ ἐν ὧσιν εἰσερχόμην ἐν τῷ ἁγίῳ θυσιαστηρίῳ ἐν Ἐφέσῳ λειτουργῆσαι, τὸ πνεῦμα τὸ ἅγιον λέγει

τες ἐν νεφ. εὐρέθησαν | τοῦ cum BCD: A om | D om ὡς εἴρητ. | πάντες ἅμα ἦλθον (D add ἐν τῷ τόπῳ) cum CD: A ἐγένετο πάντας ἅμα εἶναι, B πάντες δὲ ἅμα ἡνεύχθησαν

<sup>15</sup> τοῦ κυρ. καὶ θε. ἡμῶν cum AD: B τ. κυρ. ἡμῶν Ἰησοῦ χριστοῦ, C τοῦ κυρίου | προσκυνήσαντες: C καὶ πρ., D add αὐτήν | εἶπαμεν cum AD: C εἶπομεν, B εἶπον | μὴ φοβ. μ. λυποῦ: C χαῖρε ἡ μήτηρ τοῦ κυρίου ἡμῶν, μὴ λυποῦ | σωτῆρι αὐτῆς: D σωτ. ἡμῶν | τοῖς ἀποστόλοις: D πρὸς ἡμᾶς | ἐπίστευσα cum BCD: A πιστεύω | BC om καὶ θεός, item om ἐξ οὐρανοῦ | B ἀναλύσω | ὥσπ. ἐθεασ. (A add καὶ) ὑμ. παραγεναμ. (C παραγενομ.): B ὥσπ. γὰρ ἐθεασάμην ὑμᾶς (sed pergit cum reliquis καὶ θέλω) | ὅτι ἀναλύω: D τὴν ἀνάλυσιν μου τὴν ἐκ τοῦ σώματος | πόσου: B πόσων | παρεγέν. ἐνταῦθ. cum CD: A παρεγ. πρὸς με, B om | A οὐ γὰρ | μοι cum A: B μου, C με | A Ἰησ. ὁ χριστ. | πεπίστευκα - - ὅτι (C add ὅντως) οὗτος - - τοῦ ὑψίστου (C τοῦ θεοῦ τ. ὑψ., B τοῦ θεοῦ τοῦ ζώντος): D om

<sup>16</sup> Καὶ cum BCD: A om | τοῖς ἀποστόλοις: C τ. συναποστόλοις αὐτοῦ, D πρὸς τοὺς ἀποστόλους | πρὸς ὃ potius quam πρ. ὃν edendum videbatur: AD πρ. ὧ, B πρ. ὧν, C πρ. ὃν | εὐηγγέλισατο καὶ (A εὐαγγελισάμενον) διετάξατο ἡμῖν μετὰ κυρ. ἡμῶν: C nil nisi εὐηγγέλισατο, B εὐηγγέλισατο, εἶπατε ὅπως πληροφορηθῇ ἡ μήτηρ τοῦ κυρίου

<sup>17</sup> D ἀποκρ. δὲ | ἐγὼ ἰω. εἶπον: B ὁ ἰωάν. εἶπεν | ἐγὼ: C om | εἰσερχό-

μοι ὅτι ἤγγικεν ὁ καιρὸς τῆς ἀναλύσεως τῆς μητρὸς τοῦ κυρίου σου· πορεύθητι ἐν Βηθλεέμ εἰς ἀσπασμὸν αὐτῆς. καὶ νεφέλη φωτὸς ἤρπασέν με καὶ εἰς τὴν θύραν ἔνθα κατὰκεισαι ἔστησέν με. <sup>18</sup> ἀπεκρίθη καὶ ὁ Πέτρος· καὶ γὰρ ἐν Ῥώμῃ διάγων περὶ τὸν ὄρθρον ἤκουσα φωνῆς διὰ τοῦ πνεύματος τοῦ ἁγίου λεγούσης μοι ἔτι ἡ μήτηρ τοῦ κυρίου σου τοῦ καιροῦ ἐγγίσαντος ἀναλῦσαι ἔχει· πορεύθητι ἐν Βηθλεέμ εἰς ἀσπασμὸν αὐτῆς. καὶ ἰδοὺ νεφέλη φωτὸς ἤρπασέν με, καὶ ἐθεώρησα καὶ τοὺς λοιποὺς ἀποστόλους διὰ νεφελῶν ἐρχομένους πρὸς με, καὶ φωνὴν λέγουσάν μοι· πάντες ἀπέλθατε εἰς Βηθλεέμ. <sup>19</sup> ἀποκριθεὶς δὲ καὶ Παῦλος εἶπεν· καὶ γὰρ εἰς πόλιν ἀπέχουσιν ἀπὸ Ῥώμης οὐκ ὀλίγα διαστήματα διάγων, Τιβερίων τὴν χώραν λεγομένην, ἤκουσα τοῦ πνεύματος τοῦ ἁγίου λέγοντός μοι· ἡ μήτηρ τοῦ κυρίου σου καταλιμπάνουσα τὸν κόσμον τοῦτον ἐπὶ τὰ οὐράνια διὰ τῆς ἀναλύσεως τὸν δρόμον ποιεῖται· ἀλλὰ ἄπελθε καὶ αὐτὸς ἐν Βηθλεέμ εἰς ἀσπασμὸν αὐτῆς. καὶ ἰδοὺ νεφέλη φωτὸς ἀρπάσασά με παρέστησέν με ἔνθα καὶ ὑμᾶς. <sup>20</sup> ἀποκριθεὶς δὲ καὶ Θωμᾶς εἶπεν· καὶ γὰρ τὴν Ἰνδῶν χώραν διελθὼν, τοῦ κηρύγματος τῇ τοῦ Χριστοῦ χάριτι κρατυνομένου καὶ τοῦ υἱοῦ τῆς ἀδελφῆς τοῦ βασιλέως ὀνόματι Λαβδανοῦς ὑπὲρ ἐμοῦ μέλλοντος σφραγίζεσθαι ἐν τῷ παλατίῳ, ἄφνω τὸ πνεῦμα τὸ ἅγιον λέγει πρὸς με· καὶ σὺ Θωμᾶ παραγενοῦ εἰς Βηθλεέμ εἰς ἀσπασμὸν τῆς μητρὸς τοῦ κυρίου σου, ὅτι τὴν μετὰστασιν εἰς οὐρανούς ποιεῖται. καὶ νεφέλη φω-

μην: sic ABC, item D ut videtur | τῆς ἀναλύσεως cum BC; AD om | C om σου | ἐν (A add τῇ) βηθλεέμ: C om | D εἰς τὸν ἀσπασμ. | καὶ εἰς - - κατὰκεισαι (ita C; D κείσαι, A κατῴκεις) ἔστ. (D παρέστησεν) με: B om

<sup>18</sup> ὁ (BC om) πέτρος: BD add καὶ εἶπεν | καὶ γὰρ cum AB: CD ἐγὼ | A περὶ τοῦ ὄρθρου | C om διὰ | ἀναλῦσαι ἔχει: B ἀναλύει, D τὴν ἀνάλυσιν ποιεῖται | ἐν (C add τῇ) cum ADC: B εἰς | D εἰς τὸν | καὶ τοὺς λοιπ. cum BC: AD om καὶ | C om πρ. με | BD φωνὴ λέγουσά μοι | D πάντες ἅμα | B ἐξέλθατε | D εἰς τὴν βηθλ.

<sup>19</sup> πόλιν: D κώμην | ἀπὸ Ῥώμης: A post διαστ. | B ὀλίγον διάστημα | ἀναλύσεως: B add αὐτῆς | D om καὶ αὐτός | ἐν (D add τῇ) βηθλεέμ: A om | D εἰς τὸν ἀσπ. | BD ἤρπασέν με καὶ παρέστ. | ἔνθα καὶ ὑμᾶς (B ὑμεῖς): A ἐνθάδε

<sup>20</sup> τοῦ κηρύγματος (ita ABC; D τῷ κηρύγματι) τῇ (ita AB; CD om) τ. χρ. χ. κρατυνομένου (B -νόμενος, A add μου) | λαβδανούς: AB λαβδανούς, D λαβδάνους, C κλαυδανούς | πρὸς με: B μοι | A om εἰς βηθλ. | B ἤρπασέν με καὶ ἔστησέν με

τὸς ἀρπάσασά με παρέστησέν με πρὸς ὑμᾶς. <sup>21</sup> ἀποκριθεὶς δὲ καὶ Μάρκος εἶπεν· καί μοι τὸν κανόνα τῆς τρίτης ἐκτελοῦντος ἐν Ἀλεξανδρείᾳ τῇ πόλει, ἐν ὅσῳ προσηυχόμην, τὸ πνεῦμα τὸ ἅγιον ἤρπασέν με καὶ ἤγαγέν με πρὸς ὑμᾶς. <sup>22</sup> ἀποκριθεὶς δὲ καὶ Ἰάκωβος εἶπεν· ἐμοὶ ἐν Ἱερουσαλὴμ ὄντος τὸ πνεῦμα τὸ ἅγιον ἐπέτρεψέν μοι λέγων· παραγενοῦ εἰς Βηθλεέμ, ὅτι ἡ μήτηρ τοῦ κυρίου σου τὴν ἀνάλυσιν ποιεῖται. καὶ ἰδοὺ νεφέλη φωτὸς ἀρπάσασά με παρέστησέν με πρὸς ὑμᾶς. <sup>23</sup> ἀποκριθεὶς δὲ καὶ Ματθαῖος εἶπεν· ἐγὼ ἐδόξασα καὶ δοξάζω τὸν θεόν, ὅτι ὄντος μου ἐν πλοίῳ καὶ χειμαζομένου τῆς θαλάσσης ἀγριωμένης διὰ τῶν κυμάτων, ἄφνω νεφέλη φωτὸς ἐπισκιάσασα τὸν κλύδωνα τοῦ χειμῶνος ἀπεσείσατο τῇ γαλήνῃ, ἐμὲ δὲ ἀρπάσασα παρέστησέν με πρὸς ὑμᾶς. <sup>24</sup> ἀποκριθέντες δὲ οἱ προαπελθόντες ὁμοίως διηγήσαντο τὸ πῶς παρεγένοντο. καὶ ὁ Βαρθολομαῖος εἶπεν· ἐγὼ ἐν τῇ Θηβαίδι ἤμην κηρύττων τὸν λόγον, καὶ ἰδοὺ τὸ πνεῦμα τὸ ἅγιον λέγει μοι· ἡ μήτηρ τοῦ κυρίου σου τὴν ἀνάλυσιν ποιεῖται· ἀπελθε οὖν εἰς ἀσπασμὸν αὐτῆς ἐν τῇ Βηθλεέμ. καὶ ἰδοὺ νεφέλη φωτὸς ἀρπάσασά με ἤγαγέν με πρὸς ὑμᾶς.

<sup>25</sup> Ταῦτα πάντα εἶπον οἱ ἀπόστολοι πρὸς τὴν ἁγίαν θεοτόκον, τὸ πῶς ἦλθον καὶ ποίῳ τρόπῳ· καὶ ἐκτείνασα τὰς χεῖρας εἰς τὸν οὐρανὸν ἠΰξατο εἰποῦσα· προσκυνῶ καὶ ὑμνῶ καὶ δοξάζω τὸ πολυύμνητον ὄνομά σου, κύριε, ὅτι ἐπέβλεψας ἐπὶ τὴν ταπεινώσιν τῆς δούλης σου καὶ ἐποίησάς μοι μεγαλεῖα ὁ δυνατός·

<sup>21</sup> καί μοι etc.: B καί - - ἐκτελῶν | D om ἀποτελοῦντος (C ἐκτελ.) | ἤρπασέν με (D add διὰ νεφέλης) etc.: A ἀρπάσαν με ἤγαγεν

<sup>22</sup> BC ἐν (C om) Ἱεροσολύμοις | λέγων: ita omnes | A om με αὐτὸ πρ. ὑμ.

<sup>23</sup> B καὶ πάλιν δοξάζω | χειμαζομένου (A add διὰ) τ. θαλ. ἀγριωμένης (AC αγριουμ., B αγριαινομένης): D χειμαζομένης τῆς θαλ. καὶ ἀγριωμένης | τὸν κλύδ. τοῦ χειμῶνος: D τὸν χειμῶνα | ἀπεσείσατο (A ἐπεσ.) τῇ (A om) γαλήνῃ (B τὴν γαλήνην): B ἀπ. καὶ γαλήνην ἐποίησεν | παρέστ. με cum BCD: A om με

<sup>24</sup> προαπελθόντες: B κοιμηθέντες | ὁμοίως: C (ὁμ. καὶ) D ante οἱ πρ.ρον. nunt, item B καὶ (ἀποκρ. δὲ καὶ οἱ) | τὸ πῶς cum AD: BC om τό | D παρεγένοναν | τ. λόγον: BD add τοῦ θεοῦ | μοι: BD πρὸς με | D εἰς τὸν ἀσπ.: C om τῇ | ἤγαγέν με (A om) cum ABC: D παρέστησέν με

<sup>25</sup> πάντα: AB om | A οἱ ἅγιοι ἀπόστ. | C παναγίαν | θεοτόκον: B παρθένον, C θεοτ. μαρίαν | B προσήύξατο | A om καὶ ὑμνῶ | B ἐπέβλεψες εἰς | μεγαλεῖα cum AB: CD μεγάλα | D ὡς δυνατός

καὶ ἰδοὺ μακαριουσὶν με πᾶσαι αἱ γενεαί. <sup>26</sup> καὶ μετὰ τὴν εὐχὴν εἶπεν τοῖς ἀποστόλοις· βάλετε θυμίαμα καὶ εὐξασθε. καὶ εὐξαμένων αὐτῶν βροντὴ γέγονεν ἐξ οὐρανοῦ καὶ ἦλθεν φωνὴ φοβερά ὡς ἀρμάτων, καὶ ἰδοὺ πλῆθος στρατιᾶς ἀγγέλων καὶ δυνάμεων, καὶ φωνὴ ὡς υἱοῦ ἀνθρώπου ἠκούσθη, καὶ τὰ Σεραφίμ κύκλω περὶ τὸν οἶκον ἐνθα ἀνέκειτο ἡ ἀγία ἄμωμος τοῦ θεοῦ μήτηρ καὶ παρθένος, ὥστε πάντας τοὺς ἐν Βηθλεὲμ θεωρῆσαι πάντα τὰ θαυμάσια, καὶ ἐλθεῖν ἐν Ἱεροσολύμοις καὶ ἀπαγγεῖλαι πάντα τὰ θαυμάσια τὰ γενόμενα. <sup>27</sup> ἐγένετο δὲ τῆς φωνῆς γενομένης αἰφνίδιον φανῆναι τὸν ἥλιον καὶ τὴν σελήνην περὶ τὸν οἶκον, καὶ ἐκκλησίαν πρωτοτόκων ἀγίων παραστῆναι τῷ οἴκῳ, ἐνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου, πρὸς τιμὴν καὶ δόξαν αὐτῆς. ἐθεώρησα δὲ καὶ σημεῖα πολλὰ γενόμενα, τυφλοὺς ἀναβλέποντας, κωφοὺς ἀκούοντας, χωλοὺς περιπατοῦντας, λεπροὺς καθαριζομένους καὶ τοὺς ἐνεργουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἰωμένους· καὶ πᾶς ὑπὸ νόσον καὶ μαλακίαν ὑπάρχων προσψαύων ἔξωθεν τοῦ τοίχου, ἐνθα ἀνέκειτο, ἔκραζεν· ἀγία Μαρία, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, ἐλέησον ἡμᾶς. καὶ εὐθέως ἐθεραπεύοντο. <sup>28</sup> πολλὰ δὲ πλήθη ἐν Ἱεροσολύμοις ἐξ ἐκάστης πατριδος χάριν εὐχῆς διάγοντα, ἀκούσαντες τὰ γινόμενα σημεῖα ἐν Βηθλεὲμ διὰ τῆς μητρὸς τοῦ κυρίου, παρεγένοντο ἐπὶ τὸν τόπον διαφορῶν νόσων ἐξαιτούμενοι τὴν ἴασιν· ἥς καὶ ἔτυχον.

<sup>26</sup> ἀποστόλοις: A μαθηταῖς | B ἐκ τοῦ οὐρανοῦ | D om καὶ ἡλ. φων. φοβερά | C στρατιῶν | D om καὶ δυνάμεων | ἠκούσθη: BD ἐκ τοῦ οὐρανοῦ ἦκ. | A om τὰ | ἐνθα (C ἐνθεν καὶ ἐνθεν, ἐνθα) ἀνέκειτο: A ἐνθα ἦν | ἄμωμος: B post τ. θεοῦ | B α πάντας τοὺς ἐν etc. transillit ad πάντα τὰ γενόμενα θαυμάσια | καὶ ἐλθεῖν ἐν ἱερ. καὶ ἀπαγγεῖλαι cum D: A καὶ εἰσῆλθον ἐν ἱερ. καὶ ἀπαγγεῖλε (sic), C nil nisi καὶ ἀπαγγεῖλαι | πάντ. τὰ θαυμ. τὰ γενόμ. cum D, item A ommissis τὰ γενόμενα: C τὰ γινόμενα, B vide ante.

<sup>27</sup> ἐγένετο δὲ τ. φων. γενομένης (A γεναμ.) cum AD: C ἦσαν δὲ ταῦτα· βροντῆς γὰρ γενομένης, B καὶ βροντῆς γενομένης | C om περὶ τὸν οἶκον | ἀγίων: D γενέσθαι καὶ | D om τῷ οἴκῳ usque τοῦ κυρίου | γενόμενα cum AD: BC γινόμενα | BC om κωφ. ἀκούοντ. | ἐνεργουμένους cum AD: B ἐνοχλουμένους, C ὄχλουμ. | πᾶς: D add ὁ, B add τις (B restituendum est πᾶς ὅστις -- ὑπῆρχεν -- καὶ ἔκραζεν) ἐνθα κατέκειτο (A add ἡ θεοτόκος) ἔκραζεν (B καὶ ἔκρ.): D τοῦ οἴκου μετὰ πίστεως κράζων | ἡμᾶς cum AB: CD με | D ἐθεραπεύετο

<sup>28</sup> ἐν ἱερ. ἐξ ἐκ. πατριδ. (C χώρας): BD ἐξ ἐκάστ. πατρ. (B χώρας) καὶ ἀπὸ ἱεροσολύμων | διάγοντα: D ἐληλυθότα | γινόμ. cum BCD: A γενόμ. | ἐπὶ (BD κατὰ) τὸν (B om) τόπον: C om | διαφορῶν (D ὑπὸ διαφ.) -- ἔτυχον (A

ἐγένετο δὲ χαρὰ ἀνεκλάλητος ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ πλήθους τῶν ἱαθέντων μετὰ καὶ τῶν θεωρησάντων, δοξαζόντων Χριστὸν τὸν θεὸν ἡμῶν καὶ τὴν αὐτοῦ μητέρα· πᾶσα δὲ Ἱεροσόλυμα ἀπὸ Βηθλεὲμ ψαλμωδίαις καὶ ὕμνοις πνευματικοῖς ἐόρταζον.

<sup>29</sup> Οἱ δὲ ἱερεῖς τῶν Ἰουδαίων ἅμα τῷ λαῷ αὐτῶν ἐξέστησαν ἐπὶ τοῖς γινομένοις, καὶ ζήλῳ βαρυτάτῳ κατασχεθέντες καὶ πάλιν ματαιόφρονι λογισμῷ συμβούλιον ποιησάμενοι βουλευόμενοι πέμψαι κατὰ τῆς ἀγίας θεοτόκου καὶ τῶν ἐκεῖσε ὄντων ἀγίων ἀποστόλων ἐν Βηθλεὲμ. καὶ δὴ τοῦ πλήθους τῶν Ἰουδαίων τὴν ὁρμὴν ἐπὶ τὴν Βηθλεὲμ ποιησαμένων, ὡς ἀπὸ μιλίου ἐνός, ἐγένετο θεωρῆσαι τούτους ὅρασιν φοβεράν καὶ συνδεθῆναι τοὺς πόδας, καὶ ἐκ τούτου ἀναλῦσαι πρὸς τοὺς ὁμοέθνους καὶ πᾶσαν τὴν ἔμφορον ὅρασιν τοῖς ἀρχιερεῦσιν ἐξηγήσασθαι. <sup>30</sup> ἐκεῖνοι δὲ ἐπὶ πλείον ζέσαντες τῷ θυμῷ ἀπέρχονται πρὸς τὸν ἡγεμόνα, κρίζοντες καὶ λέγοντες· ἀπώλετο τὸ ἔθνος τῶν Ἰουδαίων ἀπὸ τῆς γυναικὸς ταύτης· δώξον αὐτὴν ἀπὸ τῆς Βηθλεὲμ καὶ τῆς εἰσαρχίας Ἱεροσολύμων. ὁ δὲ ἡγεμὼν ἐκπλαγεὶς εἰς τὰ θαύματα εἶπεν πρὸς αὐτούς· ἐγὼ οὔτε ἀπὸ Βηθλεὲμ διώκω αὐτὴν οὔτε ἀπὸ ἁλλοῦ τόπου. οἱ δὲ Ἰουδαῖοι ἐπέμενον κρίζοντες καὶ κατὰ τῆς σω-

ἐπέτυχ., D om ἐξαιτούμ. usque ἐτυχ.): B διάφορα πάσῃ ἔχοντες, ἐξαιτούμενοι τὴν ἱασιν· ἧς καὶ ἐτυχ. | B χαρὰ μεγάλη, D χαρ. μεγάλ. καὶ ἀνεκλάλητ. | D θεωρούντων | C τὴν τούτου μητέρα | ἀπὸ βηθλ.: C ἕως βηθλ. | D ψαλμ. κ. ὕμν. καὶ ᾠδαῖς πνευματικαῖς οἱ ἐλθόντες ἐόρταζον ὑποστρέφοντες

<sup>29</sup> ἱερεῖς: C ἀρχιερεῖς | γινομένοις (D add σημείοις): B λεγομένοις | κατασχεθέντες: D κατενεχθέντες, B καυθέντες | B om πάλιν | ἀγίας: C παναγίας | θεοτόκου καὶ τῶν: D καὶ ἀμώμου μητρός τοῦ θεοῦ καὶ τῶν, A τινάς, κατὰ τῶν (sic) | ἐκεῖσε ὄντ. ἀγ. ἀποστ. (C add τινάς, B μετὰ τινας) ἐν (BC add τῇ ἀγίᾳ) βηθλ.: D ἀγ. ἀποστ. ὄντων ἐν βηθλ. | καὶ δὴ τοῦ πλήθους (A πλήθος, BCD τὸ πλήθος) -- ποιησαμένων (ita AC; D ποιησάμενοι, B ἐποιούντων sic) ὡς ἀ. μιλίου (C σημείου) ἐνός (B om ὡς ἀ. μ. ἐ.), ἐγένετο (A add δέ, C om ἐγέν.) -- φοβεράν (B ἔμφορον) καὶ (C φόβῳ δὲ pro φοβερ. καὶ) συνδεθ. (B συνδεθ. δὲ pro κ. σ.) -- πόδας (B add αὐτῶν) καὶ ἐκ τούτου (A ἐκ τούτου sic, C ἐκ τούτων, B ἐκ τούτου τοῦ θαύματος) ἀναλῦσαι (B φοβηθέντες ἠνέλυσαν sic) -- ἔμφορον (B ἔκφ.) ὅρασιν (B ἐκπληξιν) -- ἐξηγήσασθαι (B ἐξηγήσαντο): D pro ἐγένετο θεωρῆσαι etc. sic: θεωρῆσαι τ. ὅρ. φοβεράν, ὥστε ἐκ τοῦ φόβου συνδεθέντας τοῖς ποσὶν εἰς τὰ ὀπίσω ἀναλῦσαι πρὸς τ. ὁμοέθν. κ. πᾶσ. τ. φοβεράν ὅρασιν etc. Perquam igitur corrupte habet in codd. leguntur.

<sup>30</sup> τῷ θυμῷ: D θυμοῦ | B τῆς ἐπαρχ. ταύτης ἱερο. | εἰς (cum ACD; B om) τὰ θαύμ.: D εἰς ᾧ ἤκουσεν θαυμαστά | εἰπ. (A post pr. αὐτ.) pr. αὐτ. (BD αὐτοῖς) | A om καὶ αὐτο κατὰ | τιβερίου καίσ. ἐνορκ.: A τοῦ καίσ. ὁρ-

τηρία Τιβερίου καίσαρος ἐνορκούντες αὐτόν, ὥστε καὶ ἀγαγεῖν τοὺς ἀποστόλους ἐκ τῆς Βηθλεέμ· εἰ δὲ μὴ τοῦτο ποιήσης, ἀναφέρωμεν ἐπὶ τὸν καίσαρα. καὶ δὴ ἀναγκασθεὶς ἀποστέλλει χιλιάρχον κατὰ τῶν ἀποστόλων ἐπὶ τὴν Βηθλεέμ. <sup>31</sup> τὸ δὲ ἅγιον πνεῦμα λέγει πρὸς τοὺς ἀποστόλους καὶ τὴν μητέρα τοῦ κυρίου· ἰδοὺ ὁ ἡγεμὼν ἐπεμψεν χιλιάρχον καθ' ὑμῶν, τῶν Ἰουδαίων στασιασάντων. ἐξελθόντες οὖν ἀπὸ Βηθλεέμ μὴ φοβεῖσθε· ἰδοὺ γὰρ διὰ νεφέλης παράγω ὑμᾶς εἰς Ἱεροσόλυμα· ἡ γὰρ δύναμις τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος μεθ' ὑμῶν ἐστίν. <sup>32</sup> ἀναστάντες οὖν εὐθέως οἱ ἀπόστολοι ἐξῆλθον ἐκ τοῦ οἴκου, βασιάζοντες τὴν κλίνην τῆς δεσποίνης θεοτόκου, καὶ τὴν ὁρμὴν ἐποιούντο ἐπὶ τὰ Ἱεροσόλυμα· εὐθέως δέ, καθὼς εἶπεν τὸ πνεῦμα τὸ ἅγιον, διὰ νεφέλης ἀρθέντες εὐρέθησαν εἰς Ἱεροσόλυμα εἰς τὸν οἶκον τῆς δεσποίνης. καὶ ἀναστάντες ἐπὶ πέντε ἡμέρας ἐποιούμεν ἄπαυστον ὑμνηδίαν. <sup>33</sup> ὅτε δὲ ἔφθασεν ὁ χιλιάρχος ἐπὶ τὴν Βηθλεέμ καὶ οὐχ εὗρεν ἐκεῖ τὴν μητέρα τοῦ κυρίου οὔτε τοὺς ἀποστόλους, ἐκράτησεν τοὺς Βηθλεεμίτας, λέγων πρὸς αὐτούς· οὐχ ὑμεῖς ἦλθατε λέγοντες τῷ ἡγεμόνι καὶ τοῖς ἱερεῦσιν ἅπαντα τὰ γενόμενα σημεῖα καὶ θαύματα, καὶ ὥς παρεγένοντο οἱ ἀπόστολοι ἀπὸ πάσης χώρας; ποῦ οὖν εἰσίν; δεῦτε εἰσελθατε εἰς τὸν ἡγεμόνα εἰς Ἱερουσαλήμ. ἡγνόει γὰρ ὁ χιλιάρχος τὴν τῶν ἀποστόλων καὶ τῆς μητρὸς τοῦ κυρίου ἀποστασίαν τὴν εἰς Ἱε-

κουντ. | ὥστε καὶ (B om, D post ἀγαγ.) ἀγαγ. (A ἀναγαγ.) τ. (C add ἁγίους) ἀποστ. ἐκ (A ἀπὸ) τ. Βη. | εἰ δὲ μὴ (A μὴδὲν) τοῦτ. ποιήσης (D ποιήσεις) ἀναφέρωμεν (A -ρομεν) ἐπὶ (D κατὰ σοῦ ἐπὶ) τ. καίσα. (D add τιβέριον, item B): B om male εἰ δὲ usque ἀναφέρ. | A om δὴ | ἐπὶ τὴν cum ACD: B ἐν τῇ <sup>31</sup> B τῶν ἰουδ. καὶ ὑμ. στασιαζόντων | D ἐξέλθατε | CD φοβησῆτε | καὶ τοῦ ἁγ. πνεύματος: D σὺν ἐμοί

<sup>32</sup> B om εὐθέως | B βασιάζσαντες καὶ τὴν κλ. | δεσποίνης (D add καὶ) θεοτ.: C ἐνδόξου θεοτ., B θεοτόκου τῆς ἁγίας | καὶ τ. ὁρμ. ἐποιούντο: D τ. ὁρμ. ποιούμενοι | C ab Ἱεροσόλυμα priore transiit ad Ἱεροσόλυμα posterius | δεσποίνης cum AC: BD add ἡμῶν θεοτόκου | C om ἀναστάντες | ἐποιούμεν cum CD: AB ἐποιοῦν | ἄπαυστον: B -στως, D -στην

<sup>33</sup> καὶ οὐχ - - ἐκράτησεν cum AD; BC οὐχ - - καὶ ἐκράτησεν (B -σαν) | τ. βηθλεεμίτας cum AC: BD τοὺς ἐν βηθλεέμ | ὑμεῖς ἦλθατε cum BC: AD ὑμεῖς εἰσηλθ. | ἱερεῦσιν cum AB: C ἄρχουσιν, D ἄρχιερ. | γενόμενα cum AD: BC γινόμε. | θαύματα: B θαυμασία, D τέρατα | B καὶ πῶς παρεγ. | ποῦ οὖν εἰσίν cum AD: BC καὶ ποῦ εἰσίν ἔρτι | CD δεῦτε οὖν | εἰς τὸν cum AD: BC πρὸς τόν | ἀποστασίαν: A ἐπιστασίαν |

ρουσαλήμ. λαβὼν οὖν ὁ χιλιάρχος τοὺς Βηθλεεμίτας εἰσῆλθεν πρὸς τὸν ἡγεμόνα φάσκων μηδένα εὐρηκέναι. <sup>34</sup> μετὰ δὲ πέντε ἡμέρας ἐγνώσθη τῷ ἡγεμόνι καὶ τοῖς ἱερεῦσιν καὶ πάσῃ τῇ πόλει ὅτι ἐν τῷ ἰδίῳ οἴκῳ ἐν Ἱερουσαλήμ ἐστὶν ἡ μήτηρ τοῦ κυρίου μετὰ τῶν ἀποστόλων, ἐκ τῶν γινομένων ἐκεῖ σημείων καὶ θαυμασίων· πλήθος δὲ ἀνδρῶν καὶ γυναικῶν καὶ παρθένων συναχθέντες ἔκραζον· ἀγία παρθένε ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, μὴ ἐπὶ λάτῃ τοῦ γένους τῶν ἀνθρώπων. <sup>35</sup> τούτων δὲ γινομένων ἐπὶ πλεῖον τῷ ζήλῳ κινούμενοι ὁ λαὸς τῶν Ἰουδαίων μετὰ καὶ τῶν ἱερέων λαβόντες ξύλα καὶ πῦρ ἐπέβησαν καυῆσαι βουλόμενοι τὸν οἶκον, ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μετὰ τῶν ἀποστόλων. ὁ δὲ ἡγεμὼν ἔστατο θεωρῶν ἀπὸ μακρόθεν τὴν θύαν. ἐν δὲ τῷ φθάσαι τὸν λαὸν τῶν Ἰουδαίων τὴν θύραν τοῦ οἴκου, ἰδοὺ αἰφνίδιος δύναιμις πυρὸς ἐξελθοῦσα ἐκ τῶν ἔσωθεν δι' ἀγγέλου κατέκαυσε πληθὺς πολλὴ τῶν Ἰουδαίων. καὶ ἐγένετο κατὰ πᾶσαν τὴν πόλιν φόβος μέγας, καὶ ἐδόξαζον τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς. <sup>36</sup> ὅτε δὲ ἶδεν ὁ ἡγεμὼν τὰ γενόμενα, ἀνέκραξεν ἐπὶ παντὸς τοῦ λαοῦ λέγων· ἐπ' ἀληθείας θεοῦ υἱὸς ἐστὶν ὁ τεχθεὶς ἐκ τῆς παρθένου, ἣν ὑμεῖς διῶξαι ἐνομίσατε· τὰ γὰρ σημεῖα ταῦτα θεοῦ ἀληθινοῦ εἰσὶν. ἐγένετο δὲ σχίσμα ἀνά μέσον τῶν Ἰουδαίων, καὶ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τοῖς γινομένοις σημείοις.

<sup>37</sup> Μετὰ δὲ τὸ γενέσθαι πάντα τὰ θαυμάσια ταῦτα διὰ τῆς

Ο λαβὼν δὲ ὁ | φάσκων cum A, C λέγων, B καὶ ἀπήγγειλε λέγων

<sup>34</sup> B ἐγνώρισεν | D ἀρχιερεῦσιν | ὅτι ἐν: C ὡς ἐν | ἐκ τ. γιν. ἐκεῖ (C ἐκεῖσε, A add πλείστον) σημ. κ. θαυμασ. (A θαυμάτων): D ἐγένοντο γὰρ ἀκαίρως σημεῖα καὶ θαυμάσια | συναχθέντες (D -θέντων, B -θέν): A om | B ἔκραξαν | A om ἡμῶν

<sup>35</sup> γινομένων cum AB: CD γινόμεν. (D οὕτως γιν.) | A πλέον | BC κινούμενος | B om βουλόμενοι et τὴν θύαν | ἐν δὲ τῷ φθάσαι τ. λαόν: cum BCD: A μόνον δὲ ἔφθασεν ὁ λαός | A om ἰδοὺ et πυρός | B ἐφνῆδιος (corriges αἰφνιδίως), item ἐξῆλθεν et καὶ κατέκαυσε | καὶ (D add πάντες οἱ πιστοὶ) ἐδόξαζον

<sup>36</sup> ἀνέκραξ. cum AB: CD ἔκραξ. | ἐπ' ἀληθ. (C add ὅντως): A om | ὡς υἱὸς cum BD: AC υἱ. (A add τοῦ) ὡς. | B ὁ σαρκώδης ἐκ | ταῦτα cum BCD: A τὰ γενόμενα | A ἀληθινοῦ ὡς τοῦ | D om ἀνά | ἐπίστευσαν εἰς etc cum BC, item D ἐν τῷ ὀνόματι τοῦ κυρ. ἡμ. ἰησ. χρ. ἐπίστευσ., A ἐπίστ. ἐπὶ τὸν κύριον ἡμ. ἰησοῦν χρ. | C om ἐπὶ τ. γιν. σημ.

<sup>37</sup> θαυμάσια ταῦτα: A θαύματα | ὡς τοῦ (B praeem ἀγίας ἐνδόξου): C

θεοτόκου και ἀειπαρθένου Μαρίας τῆς μητρὸς τοῦ κυρίου, ὄντων ἡμῶν τῶν ἀποστόλων μετ' αὐτῆς ἐν Ἱεροσολύμοις, εἶπεν ἡμῖν τὸ πνεῦμα τὸ ἅγιον· οἴδατε ὅτι κυριακῆς εὐηγγελίσθη ἡ παρθένος Μαρία ὑπὸ τοῦ ἀρχαγγέλου Γαβριήλ, και κυριακῆς ἐτέχθη ἐν Βηθλεὲμ ὁ σωτὴρ, και κυριακῆς τὰ τέκνα Ἱεροσολύμων ἐξῆλθον μετὰ βαίῶν εἰς ἀπάντησιν αὐτοῦ λέγοντες· ὥσαννά ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, και κυριακῆς ἀνέστη ἐκ νεκρῶν, και κυριακῆς ἔχει ἐλθεῖν κρῖναι ζῶντας και νεκρούς, και κυριακῆς ἔχει ἐλθεῖν ἐκ τῶν οὐρανῶν πρὸς δόξαν και τιμὴν τῆς ἀναλύσεως τῆς ἀγίας ἐνδόξου παρθένου τῆς τεκούσης αὐτόν. <sup>38</sup> και εἰς τὴν αὐτὴν κυριακὴν λέγει ἡ μήτηρ τοῦ κυρίου τοῖς ἀποστόλοις· βάλετε θυμίαμα, ὅτι Χριστὸς ἔρχεται μετὰ στρατιᾶς ἀγγέλων· και ἰδοὺ παραγίνεται Χριστός, καθήμενος ἐπὶ θρόνου Χερουβίμ. και πάντων ἡμῶν εὐχομένων ἐφάνησαν ἀναριθμητὰ πλήθη ἀγγέλων, και ὁ κύριος ἐπὶ Χερουβίμ ἐπιβεβηκώς ἐν δυνάμει πολλῇ· και ἰδοὺ φωτοφανίας πρόοδος φοιτῶσα ἐπὶ τὴν ἁγίαν παρθένον διὰ τῆς παρουσίας τοῦ μονογενοῦς αὐτῆς υἱοῦ, και προσπεσοῦσαι προσεκύνησαν αὐτῷ πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν. <sup>39</sup> και φωνήσας πρὸς τὴν μητέρα αὐτοῦ ὁ κύριος εἶπεν· Μαριάμ. και ἀποκριθεῖσα εἶπεν· ἰδοὺ ἐγώ, κύριε. και εἶπεν αὐτῇ ὁ κύριος· μὴ λυποῦ, ἀλλ' εὐφραινέσθω ἡ καρδίᾳ σου και ἀγαλλιᾶσθω· εὔρες γὰρ χάριν θεωρῆσαι τὴν δόξαν τὴν δοθεῖσάν μοι παρὰ τοῦ πατρός μου. και ἀναβλέψασα ἡ ἁγία τοῦ

παναγίας ἐνδόξου Θεο. δεσποίνης ἡμῶν | BC ὄντων (C add δὲ) τῶν ἀποστ. ἐν ἱερ. εἶπ. αὐτοῖς | οἴδατε: A ἴδετε | ὅτι κυριακῆς (ita A, CD κυριακῆ) -- και κυριακῆς (ita AC; D -κῆ) ἐτέχθη (D ἐδείχθη): B ὅτι ἐν κυριακῇ ἐτέχθη omis-  
sis reliquis | κυριακῆς tertio et quarto loco cum AC, quinto cum C (A -κῆ), B ἐν κυριακῇ et bis ἐν κυριακῆς, D κυριακῇ | D συνάντησιν | CD ab ἐλθεῖν priore ad alterum transillunt | D om ἐκ τ. οὐρ. | B ἀναλ. τῆς ἀειπαρθένου μα-  
ρίας, C ἀναλ. τῆς παναγίας ἐνδ. και ἀειπαρθ. μαρίας

<sup>38</sup> εἰς τὴν αὐτὴν (A ἀγίαν) κυρ.: D ταύτῃ τῇ κυριακῇ | χριστ. ἔρχ. cum A, BD? ἔρχ. ὁ χρ., C ὁ κύριός μου ἔρχ. | ἰδοὺ παραγίν. χρ. cum A: BCD πρὸς αὐτοὺς ὁ χρ. (D κύριος) | C om θρόνου | πάντων ἡμ. cum D: reliqui τῶν ἀπο-  
στόλων | πλήθη ἀγγ.: D add σὺν αὐτῷ et om και ὁ κύρ. usque θυν. πολλῇ | D om ἰδοὺ | φωτοφανίας: ita omnes | παρθένον: B θεοτόκον | D om και προσ-  
πεσ. usque τῶν οὐρ.

<sup>39</sup> μαριάμ: C μαρία | και (D add αὐτῇ) ἀποκριθ. εἶπεν (D ἀπεκρίνατο): BC ἡ δὲ ἀπ. εἶπ. | D om ἡ καρδ. σου usque θεωρῆσαι | χάριν (A add παρ' ἐμοί) θεωρῆσαι (A θεωρήσον, C θεωρήσασα) | A om μου | B στόματι ἀνθρώ-

θεοῦ μήτηρ ἴδεν δόξαν ἐν αὐτῷ, ἣν στόμα ἀνθρώπου οὐκ ἐξὸν λαλῆσαι ἢ καταλαβεῖν. ὁ δὲ κύριος πρὸς αὐτὴν ἔμεινεν λέγων· ἰδοὺ ἀπὸ τοῦ νῦν ἔσται τὸ τίμιόν σου σῶμα μετατιθέμενον ἐν τῷ παραδείσῳ, ἡ δὲ ἀγία σου ψυχὴ ἐν τοῖς οὐρανοῖς ἐν τοῖς θησαυροῖς τοῦ πατρός μου ἐν ὑπερεχούσῃ φανότητι, ἐνθα εἰρήνη καὶ εὐφροσύνη ἀγίων ἀγγέλων καὶ ἐπέκεινα. <sup>40</sup> ἀποκριθεῖσα δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν πρὸς αὐτόν· ἐπίθες τὴν δεξιάν σου, κύριε, καὶ εὐλόγησόν με. καὶ ἀπλώσας ὁ κύριος τὴν ἄχραντον αὐτοῦ δεξιὰν εὐλόγησεν αὐτήν. αὕτῃ δὲ κρατοῦσα τὴν ἄχραντον αὐτοῦ δεξιὰν κατεφίλει λέγουσα· προσκυνῶ τὴν δεξιὰν ταύτην τὴν δημιουργήσασαν τὸν οὐρανὸν καὶ τὴν γῆν· καὶ παρακαλῶ τὸ πολυμήνητόν σου ὄνομα, Χριστέ ὁ θεός, ὁ βασιλεὺς τῶν αἰώνων, ὁ μονογενὴς τοῦ πατρός, πρόσδεξαι τὴν δούλην σου, ὁ καταξιώσας δι' ἐμοῦ τῆς ταπεινῆς τεχθῆναι εἰς τὸ σῶσαι τὸ γένος τῶν ἀνθρώπων διὰ τὴν ἄφραστόν σου οἰκονομίαν· πάντα ἄνθρωπον ἐπικαλούμενον ἢ δεόμενον ἢ ὀνομάζοντα τὸ ὄνομα τῆς δούλης σου, χωρήγησον αὐτῷ τὴν βοήθειάν σου. <sup>41</sup> ταῦτα δὲ αὐτῆς λεγούσης προσελθόντες οἱ ἀπόστολοι πρὸς τοὺς πόδας αὐτῆς καὶ προσκυνήσαντες λέγουσιν· μήτηρ τοῦ κυρίου, ἕασον τῷ κόσμῳ εὐλογίαν, ὅτι ἀπέρχῃ ἀπ' αὐτοῦ. ἡ εὐλόγησας γὰρ αὐτόν καὶ ἀνέστησας ἀπολιλωτά, γεννήσασα τὸ φῶς τοῦ κόσμου. εὐξαμένη δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν ἐν τῇ εὐχῇ αὐτῆς οὕτως· ὁ θεὸς ὁ διὰ τὴν πολλὴν σου ἀγαθότητα ἐκ τῶν οὐρανῶν ἀποστείλας τὸν μονογενῆ σου υἱὸν οἰκῆσαι ἐν τῷ ταπεινῷ μου σώματι,

πων | ἔμειν. λέγ. cum BC: AD εἶπεν (D post pr. αὐτ.) | C ἔστω | C μετατιθέναι sic | A ἐν παραδ. et εἰς οὐρανοὺς | B om ἀγία | BC om ἐν ὑπερεχούσ. φαν. | A σωφροσύνη | B om ἀγγ., D om ἀγί. ἀγγ. | καὶ (BD om) ἐπέκεινα: A ἐπεσκήνου

<sup>40</sup> κύριε: C om | τὴν ἄχρ. α. δεξιὰν cum BC: AD διὰ τῆς ἀχράντου α. δεξιᾶς | C ἡ εὐλόγησεν | τῆς ταπεινῆς cum BCD: A τῆς δούλης σου | εἰς: BC διὰ | διὰ τὴν etc. cum BCD: A διὰ τῆς etc. ἄφραστ. (C ἄφατον) σ. οἰκ. (A οἰκ. σ.): D ἄκραν σου καὶ ἄφατον οἰκ | ἐπικαλ. ἢ (D καὶ) θεό. ἢ ὀνομάζ. cum CD: A δεόμεν. καὶ ἐπικαλ., B ἐπικαλ. ἢ ὀνομάζ. | βοήθειαν: D εὐλογίαν

<sup>41</sup> λέγουσιν cum ABC: D εἴπαμεν | μήτηρ (B in margine ἡ μήτηρ, D ὡ μήτηρ) τ. (D om) κυρίου: C om | D σου εὐλογίαν | CD εὐλόγησας | C πάλιν δὲ εὐξαμένη | C om ἐν τ. εὐχ. αὐτ. οὕτως | πολλήν: BCD om | CD ἀγαθότητα (D -ταν) αὐτοῦ | B μονογενῆν | C αὐτοῦ υἱόν |

ὁ καταξιώσας τεθῆναι ἐξ ἐμοῦ τῆς ταπεινῆς, ἐλέησον τὸν κόσμον καὶ πᾶσαν ψυχὴν ἐπικαλουμένην τὸ ὄνομά σου. <sup>42</sup> καὶ πάλιν εὐξαμένη εἶπεν· κύριε βασιλεῦ τῶν οὐρανῶν, υἱὲ τοῦ θεοῦ τοῦ ζῶντος, πρόσδεξαι πάντα ἄνθρωπον ἐπικαλούμενον τὸ ὄνομά σου, ἵνα δοξασθῇ ἡ γέννησίς σου. καὶ πάλιν εὐξαμένη εἶπεν· κύριε Ἰησοῦ Χριστέ, ὁ πάντα δυνάμενος ἐν οὐρανῷ καὶ ἐπὶ γῆς, ταύτην τὴν παράκλησιν δυσωπῶ τὸ ὄνομά σου τὸ ἅγιον· ἐν ἐκάστῳ καιρῷ καὶ τόπῳ ὅπου γίνεται ἡ μνήμη τοῦ ὀνόματός μου, ἀγιάσον τὸν τόπον ἐκεῖνον, καὶ δόξασον τοὺς δοξάζοντάς σε διὰ τοῦ ἐμοῦ ὀνόματος, προσδεχόμενος τῶν τοιούτων πᾶσαν προσφορὰν καὶ πᾶσαν ἱκεσίαν καὶ πᾶσαν εὐχὴν. <sup>43</sup> ταῦτα δὲ αὐτῆς εὐξαμένης ὁ κύριος πρὸς τὴν ἰδίαν μητέρα εἶπεν· εὐφραίνου καὶ ἀγαλλιᾶσθω ἡ καρδιά σου· πᾶσα γὰρ χάρις καὶ πᾶσα δωρεὰ ἐδόθη σοι ἐκ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς κάμου καὶ τοῦ ἀγίου πνεύματος· πᾶσα ψυχὴ ἐπικαλουμένη τὸ ὄνομά σου οὐ μὴ καταισχυθῇ, ἀλλ' εὖρη ἔλεος καὶ παράκλησιν καὶ ἀντίληψιν καὶ παρησίαν καὶ ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι ἐνώπιον τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. <sup>44</sup> στραφεὶς δὲ ὁ κύριος εἶπεν πρὸς τὸν Πέτρον· ἐφθασεν ὁ καιρὸς ἄρξαι τῆς ὑμνωδίας. τοῦ δὲ Πέτρου ἀρξαμένου τῆς ὑμνωδίας πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν ὑπήκουσαν τὸ ἀλληλούϊα. καὶ τότε τὸ πρόσωπον τῆς μητρὸς τοῦ κυρίου ὑπὲρ τὸ φῶς ἔλαμψεν, καὶ ἀναστᾶσα τῇ εὐκλείᾳ χειρὶ ἠύλῳγγησεν ἕκαστον τῶν ἀποστόλων, καὶ ἔδωκεν πάντες δόξαν τῷ θεῷ, καὶ τοῦ κυρίου ἀπλώσαντος τὰς ἀχράντους αὐτοῦ χεῖρας ἐδέξατο τὴν ἁγίαν καὶ ἄμωμον αὐτῆς ψυχὴν.

τῆς ταπεινῆς: BCD om | κόσμον: D add σου

<sup>42</sup> κύριε (C χριστέ) βα. τ. οὐρ. (C ἀπάντων) -- ἄνθρωπ. (D τὸν) ἐπικ. τὸ ὄν. σου (D add τὸ ἅγιον) ἵνα δ. ἡ γένν. σου (C om ἵνα etc.): A hanc om | ταύτ. τ. παράκλ. cum BC: A πρόσδεξαι καὶ ταύτ. μου τὴν παράκλ., D καὶ ταύτ. τὴν παρ. πρόσδεξαι | ἐν: A om | ὅπου: D ἐνθα | γίνεται (C γένηται) ἡ (A om) μνήμη τοῦ (D add ἀγίου) | σε (D με) διὰ τοῦ ἐμοῦ (cum BC, D σου, A μοι post ὄνομ.) ὄνομ. | τῶν τοιούτων cum BC, D τοῦ τοιούτου: A παρ' αὐτῶν | B ἱκετηρίαν | καὶ πᾶσαν (ita BC; A om) εὐχὴν: D om

<sup>43</sup> χάρις: B add καὶ πᾶσα δόξα | τὸ ὄν. σου: D σε | B καταισχυνέει | A εὐρήσῃ | C ἐν οὐρανοῖς

<sup>44</sup> BD ὑπήκουον (B ὑπήκουον) | ἀναστᾶσα: C ἀνακαθήσασα | BC εὐλόγησεν | C ἵνα ἕκαστον | D ἐδώκαμεν | BD om ἀχράντους αὐτοῦ | τὴν ἁγίαν (C παναγ.) καὶ (B om ἀγ. καὶ) ἄμωμ. (C om καὶ ἄμωμ.)

<sup>45</sup> καὶ σὺν τῇ ἐξόδῳ τῆς ἀμώμου αὐτῆς ψυχῆς ἐπληρώθη εὐωδίας καὶ ἀπάτου φωτὸς ὁ τόπος, καὶ ἰδοὺ φωνὴ ἐκ τοῦ οὐρανοῦ ἤκούετο λέγουσα· μακαρία σὺ ἐν γυναιξίν. καὶ δραμὼν ὁ Πέτρος ἀγῶν Ἰωάννης καὶ Παῦλος καὶ Θωμᾶς περιεπτυσάμεθα τοὺς τιμίους αὐτῆς πόδας πρὸς τὸ ἀγιασθῆναι· οἱ δὲ δώδεκα ἀπόστολοι τὸ τίμιον καὶ ἅγιον αὐτῆς σῶμα ἐπὶ κλίνης θέντες ἐβάστασαν. <sup>46</sup> καὶ ἰδοὺ ἐν τῷ βαστάζειν αὐτὴν Ἑβραῖός τις ὀνόματι Ἰεφωνίας γενναῖος τῷ σώματι ὀρμήσας ἐπεχείρησεν κατὰ τῆς κλίνης, τῶν ἀποστόλων βασταζόντων, καὶ ἰδοὺ ἄγγελος κυρίου ἀοράτῳ δυνάμει μετὰ ξίφους πυρὸς ἐκ τῶν ὧμων αὐτοῦ τὰς δύο ἔκοψεν χεῖρας καὶ μετεώρους ὑπὸ τὸν αἶρα περὶ τὴν κλίνην ἀπετέλεσεν κρεμασθῆναι. <sup>47</sup> τούτου δὲ τοῦ θαύματος γενομένου ἀνέκραξεν πᾶς ὁ λαὸς τῶν Ἰουδαίων τῶν θεωρησάντων ὅτι ὄντως ἀληθινὸς θεὸς ἐστὶν ὁ τεχνεὺς παρὰ σοῦ, θεοτόκε ἀειπάρθενε Μαρία. καὶ αὐτὸς δὲ ὁ Ἰεφωνίας, τοῦ Πέτρου κελεύσαντος αὐτῷ πρὸς τὸ δειχθῆναι τὰ θαυμάσια τοῦ θεοῦ, ἀναστὰς ὀπίσω τῆς κλίνης ἔκραξεν· ἁγία Μαρία ἡ γεννήσασα Χριστὸν τὸν θεόν, ἐλέησόν με. καὶ στραφείς ὁ Πέτρος εἶπεν πρὸς αὐτόν· ἐν τῷ ὀνόματι τοῦ τεχθέντος παρ' αὐτῆς κολληθήσονται αἱ χεῖρες αἱ ἀφαιρεθεῖσαι ἀπὸ σοῦ. καὶ παραχρῆμα τῷ λόγῳ τοῦ Πέτρου αἱ χεῖρες παρὰ τὴν κλίνην τῆς δεσποίνης κρεμάμεναι ἀναχωρήσασαι ἐκολλήθησαν τῇ

<sup>45</sup> σὺν τῇ cum AD: BC ἐν τῇ | ἀμώμου: B ἀγίας | B ὁ τόπος. ἐκείνος | ἤκούετο (A ante ἐκ): B om | C ἐκ τῶν οὐρανῶν | B σὺ εἰ ἐν | D δραμόντες | ὁ πέτρ. ἀγῶν (B καὶ) ἰω. κ. παῦλ. κ. θωμ. (B κ. θω. κ. πα.) cum BC: D ὁ πέτ. καὶ θωμ. ἀγῶν καὶ οἱ λοιποὶ ἀπόστολοι, A ὁ πέτ. μετὰ τῶν λοιπῶν ἀποστ. | περιεπτυσάμεθα cum CD: AB -ξαντο | D om πρ. τὸ ἀγ. | οἱ δὲ δώ. ἀπ. - - ἐβάστασαν cum BC: A καὶ θέντες ἐπὶ κλίνης οἱ δώ. ἀπ. τὸ τίμιον αὐτῆς σώ. ἐβ., D καὶ αὐτοὶ ἡμεῖς οἱ δώδ. τὸ τίμ. - - ἐβαστάσαμεν

<sup>46</sup> αὐτὴν cum BC: A αὐτοῦς, D ἡμᾶς | Ἰεφωνίας cum AE: D Ἰεφωνίας, BC Ἰωφονίας | γενν. τῷ σώ. cum AD: BC om | ἀορ. δυν. cum BCD: A om | μετεώρους cum A: C om, D ἄρας (pergit ἐπὶ τὸν αἶρα), B βέμβας (τὰς δύο. ἐγχοψας χεῖρ. βέμβας ὑπὸ αἶρα etc.)

<sup>47</sup> B ἔκραξεν | παρὰ (C ἐκ) σοῦ - - μαρία: B nil nisi ἐξ αὐτῆς | Ἰεφωνίας (ut ante; A om ὁ): B Ἰωφονίας, CD Ἰοφονίας | τοῦ θεοῦ cum CD: AB om | BD ἔκραξεν | θεόν (D ἀληθινόν θε.) cum BCD: A σωτήρα | παρ' cum AD: BC ἐξ | A κολληθήτησαν | αἱ (C σου αἱ) ἀφαιρ. ἀπὸ (A παρὰ) σοῦ: B nil nisi σου | παρὰ (Mon<sup>a</sup> αἱ παρὰ) τ. κλίνην: Mon<sup>b</sup> παρ. τῇ κλίνῃ, D ἀπὸ τῆς

Ἰεφωνία· καὶ ἐπίστευσεν καὶ αὐτὸς καὶ ἐδόξασεν Χριστὸν τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς.

<sup>48</sup>Τούτου δὲ γενομένου τοῦ θαύματος ἐβάστασαν οἱ ἀποστολοὶ τὴν κλίνην καὶ κατέθεντο τὸ τίμιον καὶ ἅγιον αὐτῆς σῶμα ἐν Γεθσημανῇ ἐν μνημείῳ καινῷ. καὶ ἰδοὺ μύρον εὐωδίας ἐξήρχετο ἐκ τοῦ ἁγίου μνήματος τῆς δεσποίνης ἡμῶν θεοτόκου· καὶ ἕως τριῶν ἡμερῶν ἀοράτων ἀγγέλων φωναὶ ἠκούοντο δοξαζόντων τὸν ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν. καὶ πληρουμένης τῆς τρίτης ἡμέρας οὐκέτι ἠκούοντο αἱ φωναί, καὶ λοιπὸν ἐκεῖθεν πάντες ἔγνωσαν ὅτι μετετέθη τὸ ἄμωμον καὶ τίμιον αὐτῆς σῶμα ἐν παραδείσῳ.

<sup>49</sup>Τούτου δὲ μετατεθέντος ἰδοὺ θεωροῦμεν τὴν Ἐλισάβετ τὴν μητέρα τοῦ ἁγίου Ἰωάννου τοῦ βαπτιστοῦ καὶ Ἄνναν τὴν μητέρα τῆς δεσποίνης καὶ Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ καὶ τὸν Δαυὶδ ψάλλοντα τὸ ἀλληλούϊα καὶ πάντας τοὺς χοροὺς τῶν ἁγίων προσκυνοῦντας τὸ τίμιον λείψανον τῆς μητρὸς τοῦ κυρίου, καὶ τόπον φωτοειδῆ, οὗ τοῦ φωτὸς ἐκείνου οὐδὲν λαμπρότερον· καὶ πλήθος εὐωδίας τοῦ τόπου ἐκείνου, ἔνθα μετετέθη τὸ τίμιον

κλίνης | Ἰεφωνία (B Ἰωφονία, C Mon<sup>b</sup> Ἰωφονία, D Mon<sup>a</sup> Ἰοφονία): D add εἰς τὸν τόπον αὐτῶν | Mon<sup>a</sup> om τὸν θεόν, Mon<sup>b</sup> om χριστ. | ἐξ αὐτῆς eum BC Mon<sup>a</sup> et b: AD παρ' αὐτ.

<sup>48</sup> ἐβάστασαν οἱ ἀπόστ. usque ἐν παραδείσῳ ex C edidimus. Satis different ABD (Item E): ἐν τῷ ἐξέρχεσθαι τοὺς ἀποστόλους ἐκ τῆς πόλεως ἱεροσολύμων βαστάζοντες (E Mon<sup>b</sup> -ντας) τὴν κλίνην ἄφνω δώδεκα νεφέλαι φωτὸς (D om) ἀφῆρπασαν (ita AE; D ἤρπασαν, B ἐπῆραν, Mon<sup>a</sup> et b ἀπῆραν) τοὺς ἀποστόλους (D ἡμᾶς pro τ. ἀπ.) σὺν τῷ σώματι τῆς δεσποίνης ἡμῶν, καὶ (BD om) ἐν τῷ παραδείσῳ μετατέθησαν (sic A; Mon<sup>b</sup> μεταδέντες ἐν τ. πα. et D μεταδῆσαντες ἐν τ. παρ., B μεταδῆσάντων ἐ. τ. παρ.). Consentiant etiam Mon<sup>a</sup> et b.

<sup>49</sup> Τούτου usque ad finem sectionis 50 ad scripturam codicum ACDE recensimus. B eorum loco tantum haec habet: καὶ ἐδοξάσαμεν πάντες τὸν θεόν· ὃς ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. | μετατεθέντος: C add ἐκ πνεύματος ἁγίου | ἰδοὺ: C om | θεωροῦμεν: A add ἐν τῷ παραδείσῳ | τὴν (eum CE; AD Mon<sup>b</sup> om) ἐλισ. τ. μητ. (E μητέραν) τ. ἀγί. (C om τ. ἀγ.) ἱω. τοῦ βα. (E Mon<sup>b</sup> om τ. βα.) x. ἄνν. τ. μητ. (DE μητέραν) τῆς δεσπ. (eum AD; CE Mon<sup>b</sup> αὐτῆς pro τ. δε.) -- καὶ τὸν (DE om) δα. ψάλλοντα (Mon<sup>b</sup> -ντας, E -ντες sic) -- χοροὺς τῶν ἀγί. (D Mon<sup>b</sup> om τ. ἀγί., A habet τῶν προφητῶν καὶ ἀγί.) πρ. τ. τίμ. λείψ. (D post κυρίου) τῆς (D τῆς ἀγίας μαρίας τῆς) μητρ. τ. κυρ. (E om τῆς μη. τ. κυρ.) καὶ (C add ὄμοιεν) τό. φω. οὐ τοῦ φω. ἐκ. (sic D; ACE οὐ τὸ φῶς, Mon<sup>b</sup> om τοῦ φω. ἐκ.) οὐδ. λα. x. πλ. εὐωδ. (C add ἀνεπέμπετο ἐκ) τοῦ τόπ. ἐκ. (D Mon<sup>b</sup> ἐν αὐτῷ pro τ. τό. ἐκ.) ἔνθα (E add ὡς εἰρηται) μετετέθη (C ὁ σωτήρ μετέθηκεν) τὸ τίμ. x. ἁγ. (C om x. ἁγ.) αὐτῆς

καὶ ἅγιον αὐτῆς σῶμα ἐν τῷ παραδείσῳ· καὶ μέλος δὲ ὑμνούντων τὸν ἐξ αὐτῆς τεχθέντα, ὃ παρθένους καὶ μόνοις δίδεται τὸ τοιοῦτον γλυκὺ μέλος ἀκούειν, οὐ κόρος οὐκ ἔστιν. <sup>50</sup> ἡμεῖς οὖν οἱ ἀπόστολοι θεωρήσαντες τὴν ἄφνω τοῦ ἀγίου αὐτῆς σώματος τιμὴν μετὰθεσιν ἐδοξάσαμεν τὸν θεὸν τὸν δείξαντα ἡμῖν τὰ θαυμασία αὐτοῦ ἐπὶ τῇ ἀναλύσει τῆς μητρὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ἥς εὐχαῖς καὶ πρεσβείαις ἀξιωθῶμεν πάντες ὑπὸ τὴν αὐτῆς σκέπην καὶ ἀντίληψιν καὶ προστασίαν τυχεῖν καὶ ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι, δοξάζοντες ἐν παντὶ καιρῷ καὶ τόπῳ τὸν μονογενῆ αὐτῆς υἱὸν ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

(E post τίμ.) -- ὑμνούντων (C add ἀγγέλων) -- τεχθέντα (C add χριστὸν τὸν θεὸν ἡμῶν) | δ (E om) παρ. κ. μόνοις (E παρθένοι καὶ μόνοι) δίδεται (cum D; E δίδεται) -- ἀκούειν: A (corrupte) οὐ μέλος παρθένων καὶ μόνοι δίδεται τὸ τοιοῦτον μέλος ἀκούειν, C plane om. Mon<sup>b</sup> om omnia ab ἐνθα usque οὐκ ἔστιν.

<sup>50</sup> ἡμεῖς etc. cum D: ACE Mon<sup>b</sup> οἱ δὲ ἅγιοι ἀπόστ. | ἄφνω: C add ἐκ τοῦ μνήματος | Mon<sup>b</sup> om τοῦ ἀγίου et σώματος | D τοῦ τιμίου καὶ ἀγίου | μετὰθεσιν: E μετὰστασιν | ἐδοξάσαμεν cum ACD: E ἐδόξασαν, Mon<sup>b</sup> ἔδωκαν δόξαν, pergens τῷ θεῷ τῷ δείξαντι | ἡμῖν: E αὐτοῖς | αὐτοῦ: C ταῦτα | ἐπὶ τῇ ἀναλ. cum AC: E ἐπὶ τὴν ἀνάλυσιν, D καὶ τὴν ἀνάλ. | τοῦ (D αὐτοῦ τοῦ) κυρ. (E add καὶ θεοῦ, item A καὶ θεοῦ καὶ σωτήρος) ἡμ. ἰησ. χρι. (cum AD; CE Mon<sup>b</sup> om ἰησ. χρ.) | ὑπὸ τὴν -- τυχεῖν (ita C, E om; A εἶναι post μέλλοντι): D εὐρεῖν ἔλεος καὶ ἄφεσιν ἁμαρτιῶν παρὰ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ. Mon<sup>b</sup> pro ἀξιωθῶμεν usque τῷ ἁγίῳ πνεύματι nil nisi στηριχθεῖμεν δοξάζοντες πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα | δοξάζοντες (C ἵνα δοξάζωμεν) -- μονογενῆ (cum AE; C -γενῆ) αὐτ. υἱόν: D nil nisi δοξ. αὐτόν | O παναγίῳ | εἰς: E praem νῦν καὶ ἀεὶ καὶ | ἀμήν cum CDE: A om

## VI. TRANSITUS MARIAE. A.

### DE TRANSITU BEATAE MARIAE VIRGINIS.\*

<sup>1</sup>In tempore illo antequam dominus ad passionem veniret, et inter multa verba, quae mater filio inquisivit, de suo transitu interrogare coepit cum tali affamine: O carissime fili, precor sanctitatem tuam ut, quando anima mea de corpore exierit, tertio die ante facias me scire, et tu, dilecte fili, cum tuis angelis eam suscipe. <sup>2</sup>Tum suscepit deprecationem dilectae matris dixitque ei: O aula et templum dei vivi, o puerpera benedicta, o regina omnium sanctorum et benedicta super omnes feminas; antequam me portares in tuo utero, semper custodivi te et cibare feci te cotidie meo angelico cibo, ut nosti: quomodo te deseram, postquam tu me portasti et nutristi, fugiendo in Egyptum detulisti et multas angustias pro me sustinuisti? Ecce scias quia angeli mei semper custodierunt te et custodient usque ad transitum tuum. Sed post-

\* titulum hunc A praebet; C: *Transitus beatæ Mariae virginis*; B: *De assumptione beatæ Mariae virginis*.

<sup>1</sup> dominus ex BC; A deus | et inter: ita et A et B | O: A om. C: *Tempore illo quo dominus ad passionem suam venire debebat, inter multa verba de quibus eius gloriosa mater ipsum cotidie deprecabatur -- coepit eum rogare tunc tali modo -- de hoc seculo migrare debuerit, eam cum tuis angelis suscipere debeas et omnes apostolos transitu meo facias interesse.*

<sup>2</sup> suscepit: B add deus | aula: B add sancta | sanctorum: ita certe C, nec aliter, ut suspicor, AB. Pro compendii vero similitudine facile confunduntur seculorum et sanctorum. | meo angelico cibo: B cibo angelorum meorum | B om fin  
Apocalyp. apocryph. ed. Tischendorf.

quam sustinero passionem propter homines, sicut scriptum est, et in die tertio resurrexero et post XI. dies in celum ascendero, cum videris me cum angelis et archangelis, cum sanctis et cum virginibus et cum meis discipulis ad te venientem, scito pro certo quod anima tua separabitur a corpore et in celum eam deferam, ubi nunquam penitus tribulationem vel angustiam habebit. <sup>3</sup>Tunc illa laetificata et glorificata est et osculata genua filii sui, et benedixit creatorem celi et terrae, qui tale donum dedit ei per Ihesum Christum filium eius.

<sup>4</sup>Secundo igitur anno post ascensionem domini nostri Ihesu Christi beatissima virgo Maria diebus ac noctibus semper in oratione assistebat. Tertia vero die antequam obiret, venit ad eam angelus domini salutavitque eam dicens: Ave Maria, gratia plena, dominus tecum. Illa autem respondit dicens: Deo gratias. Iterum dixit ei: Accipe hanc palmam quam tibi promisit dominus. Illa vero cum magno gaudio gratias deo referens accepit pal-

*giendo in Eg. detulisti | cum videris: B videbis | scito: B scias. C: Dixit ad eam dominus: O aula templi dei viui. Atque iterum dixit: O puella benedicta, o regina omnium sanctorum, o domina super omnes mulieres exaltata atque benedicta, antequam me in utero portares, semper te custodivi, cibo angelorum, ut nosti, per meum angelum te cotidie cibare feci: quomodo te deservim, postquam me portasti et nutristi atque fugisti, et propterea multotiens pro me multas angustias sustinuisti? Ecce scias quod sicut angelus meus usque nunc te custodivit et semper servavit, ita et de cetero semper custodiet atque serviet usque ad tuum transitum. Sed - scriptum est, die tertia resurgam et - in celo ascendam. Cum autem videris angelum meum Gabrielem ad te venire cum palma quam tibi de celo mittam, scias me proximo ad te esse venturum cum meis discip. atque ang. et arch. atque virg., et ipsemet angelus Gabriel bene docebit te quoniam anima tua separabitur a corpore; et tunc animam tuam et corpus tuum cum omni choro angelorum, archangelorum, patriarcharum atque virginum in celis deferam, in quibus neque tribulatio neque angustia aliqua habetur.*

*: <sup>3</sup> C: Tunc illa osculans genua filii sui benedixit creatorem - sibi concessit - eius.*

*: <sup>4</sup> Illa vero cum usque de manu angeli ex C adsumpsimus. C: Ipsa vero beatissima virgo Maria et ante passionem filii sui, et inter ipsam passionem et post ipsam resurrectionem atque ascensionem diebus et noctibus semper in orationibus assistit. Tertia vero antequam gloriosa virgo Maria de hoc seculo migrare deberet, ecce angelus Gabriel venit ad eam deferens in dextera manu palmam (codex deferente et palma). Et salutavit eam dicens - dixit ad eam angelus: Accipe - quam tibi*

nam sibi missam de manu angeli. Dixit ei angelus domini: Post triduum erit assumptio tua. Illa autem: Deo gratias, respondit.

<sup>5</sup>Tunc vocavit Ioseph de Arimathia civitate et alios discipulos domini, quibus congregatis et propinquis et notis, nuntiavit transitum suum omnibus illic astantibus. Tunc beata Maria lavit se et induit se sicut regina, et expectabat adventum filii sui, sicut promiserat ei. Et rogavit omnes propinquos ut eam custodirent et solatium ei facerent. Habebat autem secum tres virgines, Sepphoram, Abigeam et Zaël; discipuli vero domini nostri Ihesu Christi iam dispersi erant per universum mundum ad populum dei praedicandum.

<sup>6</sup>Tunc hora tertia facta sunt tonitrua magna et pluvia et coruscationes et tribulatio et terrae motus, dum staret regina Maria in thalamo suo. Iohannes evangelista et apostolus de Epheso subito ductus est et intravit thalamum beatæ Mariae, salutavitque eam dixitque ei: Ave Maria, gratia plena, dominus tecum. Illa vero: Deo gratias, respondit, et elevans se osculata est sanctum Iohannem.

*dominus meus, filius tuus, per me de celo transmisit. Illa vero -- ei angelus: Post -- ascensio tua. Illa autem gratias magnas cepit referre deo talibus dictis: Magnificat anima mea dominum et exultavit spiritus meus in deo salutari meo.*

<sup>5</sup> lavit se et induit se: Ita B, item C; A levavit se | B Sephora, Abigea, Zach. C: Tunc Ioseph ab Arimathia civitate, qui ipsam gloriosam virginem Mariam die ac nocte semper in domo serviebat et custodiebat, omnibus suis notis ac propinquis et parentibus et omnibus astantibus transitum beatæ virginis Mariæ denuntiavit. Tunc beata Maria corpus suum lavit et induit se, et cum gaudio magno expectabat -- ipse promiserat. Et rogabat omnia pro suis -- sibi facerent. Ipsa vero beata Maria habebat secum -- scilicet Seph. Abigeam et Zabel, quas eam die ac nocte cum magna reverentia serviebant et custodiebant.

<sup>6</sup> B om et coruscationes usque motus. C: Tunc hora tertia secundi diei, postquam angelus cum palma venit ad eam, facta sunt tonitrua et coruscationes et pluvia et magna tribulatio -- Et dum ipsa regina staret in oratione in suo thalamo, recedens pluvia, ecce Joh. apost. intravit in suum thalamum salutavitque eam dicens -- vero respondit: Deo gr. Et ascendens osculata est -- ei: O fili cariss. -- me dereliquisti et -- non observasti nec attendisti, scilicet ut -- ipse praecepit tibi dum pendebat in cruce pro salute hominum -- flexo cum lacrimis veniam postulare cepit -- pepercit ei dando (additum est sibi) suam benedictionem. Iterum osculata est eum.

Dixitque ei beata Maria: O carissime fili, cur tanto tempore me dimisisti et praecepta tui magistri non attendisti, ut me custodires, sicut praecepit tibi dum in cruce penderet? Ille autem genu flexo veniam rogabat. Tunc beata Maria benedixit eum et iterum osculata est eum. <sup>7</sup>Et dum voluisset interrogare unde veniret vel pro qua causa Hierosolymam venisset, ecce omnes discipuli domini ad ostia thalami beatæ Mariae, excepto Thoma qui dicitur Didymus, nube ducti sunt. Stantes intraverunt salutaveruntque reginam talibus dictis et adoraverunt eam: Ave Maria, gratia plena, dominus tecum. Illa vero sollicita cito surgens et inclinans se, osculans eos gratias deo retulit. <sup>8</sup>Haec sunt nomina discipulorum domini qui in nube illuc advecti sunt: Iohannes evangelista et Iacobus frater eius, Petrus et Paulus, Andreas, Philippus, Lucas, Barnabas, Bartholomaeus et Matthaeus, Matthias qui dicitur Iustus, Simon Chananaeus, Iudas et frater eius, Nicodemus et Maximianus, alii multi, qui numerari non possunt. <sup>9</sup>Tunc beata Maria dixit fratribus suis: Quid est hoc quod omnes Hierosolymam venistis? Respondens Petrus dixit ei: Nobis necessarium fuit hoc a te quaerere; tu autem interrogas nos? Certe, ut puto, nullus de nobis scit cur huc tanta velocitate venimus hodie. Fui

<sup>7</sup> C: Et cum voluit -- venisti -- venisti -- stantes ante ostium be. Ma. virginis -- Didymus. Et insimul ad eam intraverunt et adoraverunt eam atque cum magna reverentia salutaverunt eam dicentes -- Illa vero, ut solita erat, deo gratias dixit.

<sup>8</sup> Paulus: B om | Matthaeus (cod. matheus): B add publicanus | B om Matthias (cod. mathias) qui di. Iu. | et frater eius: ita C, nec aliter ut videtur AB, in quibus et marcus legi suspicatus eram | B Maxim. et pro et Maxim. | C: Haec -- qui fuerunt adducti: Ioh. evang. Petr. Andr. Iac. Zebedei, Paul. Luc. Bartho. Barn. Math. publicanus, Sim. Chana. Iud. et frater eius, Nichod. Ma. et alii multi. quos nominare non possumus.

<sup>9</sup> C: Tunc -- suis: Videte hoc; quid ita vos omnes Hierusalem venistis -- O regina, certe nobis est necesse inquirere a te hoc quod a nobis inquiris, quia, ut firmiter credo, non est aliquis ex nobis qui sciat qua de causa Hierusalem venimus; quia hodie fui Antiochiae et cum tanta velocitate huc veni et ductus sum, quin etiam interim aliquid nec dicere nec cogitare potui. Similiter et omnes manifeste dixerunt de quo loco sive de qua regione adducti fuerant. Tunc unusquisque eorum haec audiens valde cepit mirari.

Antiochiae; modo vero sum hic. Dixerunt omnes manifeste locum ubi fuerant illo die. Qui ammirati sunt universi, quod ibi aderant, haec audientes. <sup>10</sup> Dixit eis beata Maria: Ego filium meum rogavi, antequam sustineret passionem, ut ipse et vos essetis ad obitum meum; et annuit mihi hoc donum. Unde sciatis quod die crastina erit transitus meus. Vigilate et orate mecum, ut, quando venerit dominus ad animam meam suscipiendam, vigilantes vos inveniat. Tunc omnes promiserunt se vigilare. Et vigilaverunt et adoraverunt per totam noctem cum psalmodiis et canticis cum magnis luminariis.

<sup>11</sup> Adveniente die dominica hora tertia, sicut spiritus sanctus descendit super apostolos in nube, ita descendit Christus cum multitudine angelorum et accepit animam suae matris dilectae. Nam talis illustratio fuit et odor suavitatis et angeli cantantes cantica canticorum, ubi dicit dominus: Sicut lilium inter spinas, sic amica mea inter filias, quod omnes qui aderant ibi ceciderunt in facies suas, sicut ceciderunt apostoli quando Christus transfiguravit se coram eis in monte Thabor, et per integram horam et dimidiam nullus exurgere potuit. <sup>12</sup> Sed recedente lumine simulque cum ipso lumine assumpta est in celum anima beatae Mariae virginis cum psalmodiis, hymnis et canticis

<sup>10</sup> C: Dixit iterum regina ad eos: Ego dominum et fil. meum (h. l. plura desunt) quia hodie anima mea separabitur a corpore. Et ostendit eis palmam quam dominus per angelum suum sibi miserat de celo, dixitque eis: Vigilate -- ut cum venerit filius meus et dominus meus, vigilantes vos mecum inveniat. Tunc unusquisque ipsorum promisit -- canticis spiritualibus.

<sup>11</sup> quod omnes: B et omnes | A qui ibi aderant ibi | quando Christus usque exurgere (A se erigere) potuit: haec B praebet; A pluraque male om. C: Veniente hora tertia ipsius diei sicuti sp. sa. apparuit in nube suis discipulis, scilicet Petro, Iacobo et Iohanni, quando transfiguratus est, ita et tunc apparuit atque descendit Chr. cum -- dilect. matr. Et tunc omnis terra tremuit; facta fuit illustratio et claritas adventus Christi cum odore suavitatis, quod unusquisque eorum ibi astantium ceciderit in facies suas; quando dominus transfiguratus est coram eis, audiebant canticum angelicum cantare: Sicut lilium inter spinas, sic amica mea inter filias, et . . . (decem fere litterae) una hora et dimidia prae nimia claritate, et nullus ipsorum se erigere potuit. Sic singula, sed vix recte.

<sup>12</sup> simulque: B simul | virginis cum ps. hy. et canticis (eod. cantica) cantic.:

canticorum. Et ascendente nube omnis terra contremuit, et in uno momento obitum sanctae Mariae omnes Hierosymitani aperte viderunt.

<sup>13</sup> Et illa eadem hora introivit Satanias in illos et ceperunt cogitare quid de corpore eius facerent. Et acceperunt arma ut corpus eius arderent et apostolos interficerent, quia de ea exierant dispersiones Israel, propter peccata eorum et congregationem gentium. Sed caecitate percussi sunt, percutientes capita sua per parietes et percutientes se invicem. <sup>14</sup> Tunc apostoli tanta claritate perterriti, levantes se cum psalmodio corpus sanctum de monte Sion ferebant in valle Iosaphat. Sed venientes media via, ecce quidam Iudaeus, Ruben nomine, sanctum volens feretrum in terra iactare cum corpore bea-

haec om B | ascendente nube ex B; A discedente lumine | omnis terra contr. etc.: B omnes contremuerunt et uno momento obiit virgo Maria et omnes Hier. aperte vid. C: Sed recedente simul cum - - est ipsa anima be. Ma. virginis in celum cum psalm. et canticis spiritualibus. (Nil praesterea.)

<sup>13</sup> de ea (cf. etiam C): B de eis | congregationem: ita scriptum est; nimis verba propter pecc. eorum et congr. gent. auctor libelli addidit ut commentaretur quod de dispersione Isr. dictum erat. | se invicem: B add et mortui sunt. C: Tunc iterum introivit sathanas in populo Iudaeorum et ceperunt - - facerent, quia, ut ipsi dicebant, de ipsa exierat dissensio Iudaeorum: propterea volebant eius sanctissimum corpus destruere atque comburere. Tunc ceperunt facere incantationes quam plurimas, et insimul se convenire et taliter facere volebant ut memoria beatae Mariae virginis non haberetur in terra. Et acceptis armis credebant se facere insultum in discipulos domini et per vim capere corpus gloriosae virginis Mariae, quia ipsum penitus volebant delere atque comburere. Et divino iudicio ac divina vindicta, statim ut ceperunt iter ad faciendum hoc quod cogitaverant, in ipso momento ceperunt se invicem cum ipsis armis percutere atque occidere; et tanquam furiosi et maligni percutiebant capita per muros et parietes, et super ipsos versare eorum rabies (extrema corrupta).

<sup>14</sup> apostoli ex B (et C); A enim | perterriti etc.: B illuminati levaverunt corpus beatae Mariae virginis cum psalmodia de mo. Si. et fereb. | in valle: ita A, similiterque infra (scripturam B codicis non adnotavi) | B Iosapha (sed post etiam Iosaphat habet). C: Tunc ap. pert. tant. clar. levantes [us?] cum magna fiducia et cum magno honore atque gaudio, cum psalmodiis, hymnis et canticis spiritualibus ceperunt portare sanctissimum corp. de monte Sion in vallem Iosaphat. Et dum venissent circa mediam viam itineris quod ceperant, ecce quid. Iud. scriba venit de tribu Dan, nomine Ruben, qui volebat et cogitabat sanctissimum corpus in terra iacere. Sed (sic) divina dei iudicio, dum ipse Iudaeus porrigeret manus verus corpus sanctae dei genitricis Mariae, illi cito manus eius usque ad cubitum aruerunt, et nullo modo valebat ad se trahere.

tae Mariae. Sed manus eius aruerunt usque ad cubitum; nolendo volendo usque in valle Iosaphat descendit plorans et lugens, quia manus eius erant erectae ad fere-  
trum, et non valebat manus suas ad se retrahere. <sup>15</sup> Et coepit rogare apostolos ut per orationem eorum salvaretur et Christianus efficeretur. Tunc apostoli flectentes genua rogaverunt dominum ut eum solveret. Quo sanato eadem hora, gratias referens deo et osculans pedes reginae omnium sanctorum et apostolorum, in ipso loco baptizatus est, et coepit praedicare nomen dei nostri Ihesu Christi.

<sup>16</sup> Tunc apostoli cum magno honore posuerunt corpus in monumento, flendo et canendo prae nimio amore et dulcedine. Et subito circumfulsit eos lux de celo, et cadentes in terram, corpus sanctum ab angelis in celum est assumptum.

<sup>17</sup> Tunc beatissimus Thomas subito ductus est ad montem oliveti et vidit beatissimum corpus petere celum, coepitque clamare et dicere: O mater sancta, mater benedicta, mater immaculata, si inveni gratiam modo, quia video te, laetifica servum tuum per tuam misericordiam, quia ad celum pergis. Tunc zona, qua apostoli corpus

<sup>15</sup> *solveret*: ita (non *salvaret*) A, nec aliter C | *sanato*: ita scriptum esse videtur, et confirmatur C codicis scriptura. C: Tunc ille cepit rog. sanctos app. dei et eis firmiter promittere quia, si per orationem eorum salvaretur, absque mora efficeretur Christianus. Tunc omnes opp. - - reginam ut eum solveret. Et sanatus est eadem hora, et cepit cum magno gaudio osculari pedes virginis et pedes omnium apostolorum, et statim in illo loco baptizatus est. Deinde cepit praed. nom. domini no. I. Chr.

<sup>16</sup> C: Amplius autem portaverunt sanctissimum corpus in valle Iosaphat, et ibi ipsum collocaverunt cum omni honore, flendo - - et cadens (?) in terra sanct. corp. - assumpt. est.

<sup>17</sup> *coepitque cl. et dic. O mater* ex B sunt; A *clamare coepit* (videtur antea inter et vidit excidisse ut) circa eam: Mater | quia video te ex B; A *te videntis* (videndi?) | quia ad celum pergis ex B; A *adscendentem*. C: Tunc beatus Thomas cum ascenderet in montem oliveti, vidit corpus sanctae dei genitricis celum petere; cepit clamare flendo voce magna: Mater sancta, ma. imma. ma. bened. venio te videre; quomodo me dimittis, quia video te in celum ascendere? Per tuam sanctam miseric. sanctifica me filium tuum. Tunc illa gloriosa virgo Maria exaudivit

sanctissimum praecinxerant, beato Thomae de celo iactata est. Quam accipiens et osculans eam ac deo gratias referens venit iterum in valle Iosaphat. <sup>18</sup>Invenit omnes apostolos et aliam turbam magnam ibi pectora sua percutientes prae claritate quam viderant. Qui videntes se invicem et osculati, beatus Petrus dixit ad eum: Vere semper durus et incredulus fuisti, quia pro incredulitate tua non placuit deo ut esses nobiscum ad sepeliendam matrem salvatoris. Ille vero percutiens pectus suum dixit: Scio autem et firmiter credo quia malus homo et incredulus semper fui; veniam igitur peto ab omnibus vobis de duritia et incredulitate mea. Et omnes oraverunt pro eo. <sup>19</sup>Tunc dixit beatus Thomas: Ubi posuistis corpus eius? Qui digito sepulcrum monstraverunt. Ille vero dixit: Non est ibi corpus quod dicitur sanctissimum. Tunc ait beatus Petrus ad eum: Iam alia vice resurrectionem nostri magistri et domini credere noluisti nobis, nisi digitis tuis palpares et videres; quomodo credes nobis ut corpus sanctum hic esset? Adhuc ille affirmat dicens: Non est hic. Tunc quasi irati ad sepulcrum accesserunt, quod in petra erat cavatum novum, tuleruntque lapidem; corpus

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*eum et misit sibi de celo zonam de qua sancti app. praecinxerant eam. Quam acc. et osc. et magnas grat. deo referens venit in valle Io.*

<sup>18</sup> *quia malus homo etc.: B quia malus sum et durus et incredulus et semper etc. | igitur ex B; A om. C: Ibi invenit omn. app. et illam turb. magn. percutientes corpora sua prae nimia clar. qu. vid. Et videntes beatum Thomam cum gaudio osculati sunt eum, dixitque ad eum be. Pe. - - et quia incredulitas tua non placuit deo, ideo nobiscum non fuisti ad sep. matr. domini salvatoris. Ille vero percutiebat pe. su. et dicebat: Vere scio et - - malus sum et incr. Veniam peto deo et suas sanctae matri et omnib. vob. propter incredulitatem meam. Et omn. statim ceperunt orare pro eo.*

<sup>19</sup> *C: Tunc bea. Th. dix. eis - - corp. sanctae virginis Mariae? Qui cum digitis demonstrabant eius sepulcr. - - est hic illud quod dicitis neo quod esse creditis. Respondit ei be. Pe.: Aliu vice resu. dom. nostri Ihe. Chr. cred. no. nisi dig. tu. plagas eius tetigisses et oculis tuis eum vidiasses. Quomodo nunc credere poteris quod sanctiss. corp. hic sepultum fuisset. Adhuc ipse magis affirmabat eis dicendo - - Tunc illi qu. ir. cucurrerunt ad monumentum sanctae dei genitricis et sustulerunt lapidem qui superpositus fuerat suo sancto et glorioso sanctissimo monumento. Et respicientes in monumentum, et (sic) nihil viderunt nisi solummodo lapidem qui erat*

vero non invenerunt, nescientes quid dicerent, quia victi erant sermonibus Thomae. <sup>20</sup> Deinde beatus Thomas referebat eis quomodo missam cantabat in India; indutus adhuc erat vestimenta sacerdotalia. Verbum dei ille nesciens in monte oliveti ductus erat et vidit sanctissimum corpus beatæ Mariæ in celum ascendere, et oravit eam ut benedictionem ei daret. Exaudivit deprecationem illius et iactavit illi zonam suam, qua praecincta erat. Et ostendit illam zonam cunctis. <sup>21</sup> Videntes autem apostoli cingulum quod illi praecinxerant, glorificantes deum veniam petierunt omnes beato Thomae propter benedictionem, quam dedit illi beata Maria et propterea quod vidit corpus sanctissimum celos ascendere. Et benedixit eos beatus Thomas et dixit: Ecce quam bonum et quam iucundum habitare fratres in unum.

<sup>22</sup> Et nube qua ibi advecti sunt, eadem nubes revexit unumquemque in locum suum, sicut Philippus quando baptizavit eunuchum, sicut legitur in actibus apostolo-

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*plenus manna; quoniam illud monumentum abscissum erat de petra. Propterea quia inveniebant sanctum monumentum vacuum, (sequitur non manna?) interrogabant quid dicere deberent beato Thomae.*

<sup>20</sup> C: Postquam vero be. Thom. vidit eos stupentes, exultantes et nescientes quid de sepulto corpore dicerent, eis taliter blande loqui cepit: Fratres mei et domini mei, audite. Hodie cantari missam in Indiam (sic) et adhuc sum indutus veste sacerdotali sicut ibi fui. Nescio qualiter huc veni vel adductus sum; sed statim dum incepit ascendere (videtur nonnihil desiderari), et rogavi eam ut benedictionem mihi daret. Tunc ipsa exaudivit me et meam audivit deprecationem. Unde ipsa regina et domina mea statim misit ad me zonam suam, quam (sic) praecincta erat. Et ostendit eis. | verbum: ita A, non verbo

<sup>21</sup> C: Videntes app. cingulum quo praecinxerant sanctissimum corpus virginis Mariæ, glorificaverunt deum et veniam -- beati Thomae de hoc quod ei dixerant, et quia ipse gloriosus apostolus meruerat [videre] sanctissimum corp. celos ascendere et etiam cingulum acceperat sanctae dei genitricis sibi per angelum de celo missum. Et rogabant omnes ibi adstantes apostolum ut veniam eis daret et benedictionem. Tunc be. Thom. cepit flere et cum magno gaudio benedicebat [eos] atque dicebat: Ecce -- in unum.

<sup>22</sup> Et ita et: B ita | ubi erant primo ex B; A om. C: Et statim in ipsa hora unusquisque ipsorum apostolorum cum eadem nube cum qua adductus fuerat remeavit sive reversus est ad suum locum proprium. Et sicut legitur in actibus app. de Philippo qui baptizavit eunuchum et statim rediit ad suum locum; similiter Aba-

rum; et sicut Abacuc propheta portavit victum Danieli qui erat in lacu leonum et cito reversus fuit in Iudaeam. Et ita et apostoli cito reversi sunt ubi erant primo ad populum dei praedicandum. <sup>23</sup>Nec mirum talia eum facere, qui clauso utero intravit et exivit de virgine, qui ianuis clausis ad discipulos intravit, qui surdos audire fecit, mortuos suscitavit, leprosos mundavit, qui caecos illuminavit et alia multa mirabilia fecit. Hoc credere non est dubium.

<sup>24</sup>Ego sum Ioseph qui corpus domini in meo sepulcro posui et ipsum resurgentem vidi, et templum eius sacratissimum beatam Mariam semper virginem ante ascensionem et post ascensionem domini semper custodivi, et in pagina et in pectore meo quae praecesserunt de ore dei, et quomodo supradicta gesta sunt dei crisi. Et notum feci omnibus Iudaeis et gentibus ea quae oculis vidi et auribus audiui, et usque dum vixero praedicare non desistam.

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*cuc, qui deportavit victum Danieli et cito reversus est in Iudaeam, et unusquisque apostolorum citissime reversus est ad praedicandum populum dei in loco illo ubi prius fuerat missus sive constitutus vel praedeterminatus.*

<sup>23</sup> Nec mirum etc.: B Neo mirum est talia credere, quia ianuis clausis etc. C: Nec mirum est talia credere, quia ille clauso utero virginis intravit et semper custodivit incorruptam (ita scribere poterat auctor, nisi mavis incorruptelam) ac servavit, et tertia die resurrexit, et clausis ianuis suis manifesto discipulis apparuit atque cum eis locutus fuit, qui surdos fecit aud., mort. susc., cecos illum., lepr. mund., in Chana Galileae de aqua vinum fecit.

<sup>24</sup> ipsum ex B; A om | vidi; B audiui et vidi | et templum usque semp. virginem: ita textus corruptus restituendus videbatur | ante ascens. et post ascens. dom. semp. custodivi: B et sepulcrum ante ascens. semp. custod. | Et in pagina usque crisi ex B; A pleraque corrupto | desistam ex B; A desisto | assidue ut sit etc.: B ut pro nobis ad dominum intercedat, cui est honor et glor. in sec. seculorum, amen. C: Quia ego Ioseph, qui corpus domini nostri Ihesu Christi in meo sep. posui et post eius resurrectionem ipsum vidi et cum eo locutus fui; qui postea suam piissimam matrem in domo meo usque ad assumptionem suam in celis custodivi et pro posse meo servavi; qui etiam de suo sancto ore multa secreta audire et videre merui, quae in pectore meo scripti et continui. Ea quae oculis meis vidi et auribus audiui de sua sancta et gloriosa assumptione, fidelibus Christianis et deum timentibus scripti, et dum vixero haec praedicare, dicere, scribere omnibus gentibus non desistam. Et sciat unusquisque Christianus, quod ille qui hoc scriptum secum habuerit vel in domo sua, sive sit clericus vel laicus vel femina, diabolus non nocbit ei, eius filius non erit lunaticus vel daemoniacus nec surdus nec cecus; in

Cuius assumptio hodie per universum mundum veneratur et colitur, ipsam precemur assidue ut sit memor nostri ante piissimum suum filium in celo, cui laus est et gloria per infinita secula seculorum, amen.

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*domo eius non . . . . . [fero est magna in . pit], morte rubitanea non peribit; de quacunque tribulatione clamaverit ad eam, exaudietur, atque in die obitus sui cum suis sanctis virginibus in suo adiutorio eam habebit. Deprecor ego assidue ut ipsa piissima ac misericordissima regina semper sit [memor] mei et omnium in se credentium ac sperantium ante piissimum filium suum dominum nostrum Iesum Christum, qui cum patre et spiritu sancto vivit et regnat deus per infinita secula seculorum, amen. Subscriptum est: Explicit transitus beatæ Mariæ virginis. Sit pax legenti, sit gratia digna petenti. Qui legerit hunc sermonem, salvetur.*

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## VII. TRANSITUS MARIAE. B.

### INCIPIT TRANSITUS BEATAE MARIAE. \*

#### I. (II.)

<sup>1</sup>Igitur cum dominus et salvator Iesus Christus pro totius seculi vita confixus clavis crucis penderet in ligno, vidit circa crucem matrem stantem et Iohannem evangelistam, quem prae ceteris apostolis peculiariter diligebat, eo quod ipse solus ex eis virgo esset in corpore. Tradidit

\* Ita cod. Ven., nisi quod additum habet cum *laetitia*. In Maxima Biblioth. vet. patr. II, 2. pag. 212. tituli loco legitur: Sancti Melitonis episcopi Sardensis de transitu virginis Mariae, liber. Quem titulum excipit caput primum, quod sic habet: *Melito servus Christi, episcopus ecclesiae Sardensis, venerabilibus in domino fratribus Laodiceae constitutis in pace salutem. Saepe scripsisse me memini de quodam Leucio qui nobiscum cum apostolis consecratus alieno sensu et animo temerario discedens a via iustitiae plurima de apostolorum actibus in libris suis inseruit: et de virtutibus quidem eorum multa et varia dixit, de doctrina vero eorum plurima mentitus est, asserens eos aliter docuisse et stabiliens quasi ex eorum verbis sua nefunda argumenta. Nec solum sibi sufficere arbitratus est, verum etiam transitum beatae semper virginis Mariae genitricis dei ita impio depravavit stylo, ut in ecclesia dei non solum legere sed etiam nefas sit audire. Nos ergo vobis petentibus quae ab apostolo Iohanne audivimus, haec simpliciter scribentes vestrae fraternitati direximus, credentes non aliena dogmata ab haereticis pullulantia, sed patrem in filio, filium in patre, deitatis et indivisae substantiae trina manente persona; neque duas hominis naturas conditas, bonam scilicet et malam, sed unam naturam bonam a deo bono conditam, quae dolo serpentis est vitata per culpam, et Christi est reparata per gratiam.*

Quibus praemis caput II. incipit: *Igitur cum dominus*

<sup>1</sup> dominus: MB dom. noster | matrem: MB add suam | ex eis virgo esset: MB

igitur ei curam sanctae Mariae, dicens ad eum: Ecce mater tua, et ad ipsam inquit: Ecce filius tuus. <sup>2</sup>Ex illa hora sancta dei genitrix in Iohannis cura specialius permansit, quamdiu vitae istius incolatum transegit. Et dum apostoli mundum suis sortibus in praedicatione sumpsis-  
sent, ipsa in domo parentum illius iuxta montem oliveti consedit.

## II. (III.)

<sup>1</sup>Secundo itaque anno postquam Christus devicta morte caelum conscenderat, die quadam desiderio Christi Maria aestuans lacrimari sola intra hospitii sui receptaculum coepit. Et ecce angelus magni luminis habitu resplendens ante eum adstitit et in salutationis verba prosiluit dicens: Ave benedicta a domino, suscipe illius salutem qui mandavit salutem Iacob per prophetas suos. Ecce, inquit, ramum palmae; de paradiso domini tibi attuli; quem portare facies ante feretrum tuum, cum in die tertia assumpta fueris de corpore. Ecce enim expectat te filius tuus cum thronis et angelis et universis caeli virtutibus. <sup>2</sup>Tunc Maria dixit ad angelum: Peto ut congregentur ad me omnes apostoli domini Iesu Christi. Cui angelus: Ecce, inquit, hodie per virtutem domini mei Iesu Christi omnes apostoli ad te venient. Et ait illi Maria: Rogo ut mittas super me benedictionem tuam, ut nulla potestas inferni occurrat mihi in illa hora qua anima mea fuerit egressa de corpore, et ne videam principem tenebrarum. Et ait angelus: Potestas quidem inferni non

*ex ipsis virgo degeret | sanctae Mariae: MB sanct. virginis matris Mar. | ad ipsam inquit: MB ad illam inquit | <sup>2</sup> Ex illa: MB Et ex illa | in praedicatione: cod. Ven. de praed. | in domo: MB (?) domo*

II. <sup>1</sup> *Secundo itaque: MB Sec. it. et vicesimo | die quadam: MB cum d. qu. | Christi: cod. Ven. omittit | Maria aestuans etc.: MB succensa Maria sola intra domus intus recept. lacrymaretur, ecce | in sal. verb. prosiluit: MB salutationis verba persolvit | bened. a dom.: MB bened. domino | suscip. illius salutem: cod. Ven. suscipiens salutem | de parad. domini: MB de par. dei | expectat te: cod. Ven. te om | <sup>2</sup> peto ut: MB peto abs te ergo ut | apost. domini: MB add mei | Cui angelus: MB add dixit | apostoli ad te: MB apost. assumpti huc ad te | Et ait*

nocebit tibi; benedictionem autem aeternam dedit tibi dominus deus tuus, cuius ego servus sum et nuntius: non videndi autem principem tenebrarum effectum non a me tibi dandum existimes, sed ab illo quem in tuo utero baiulasti: ipsius enim est potestas omnium in secula seculorum. Haec dicens angelus cum magno splendore discessit. <sup>3</sup>Palma autem illa fulgebat nimia luce. Tunc Maria exuens se induit melioribus vestimentis. Et accipiens palmam, quam susceperat de manu angeli, egressa in montem oliveti coepit orare et dicere: Non ego fueram digna, domine, suscipere te, nisi tu misertus fuisses mei; sed tamen ego custodivi thesaurum quem commendasti mihi. Ideo peto a te, rex gloriae, ut non noceat mihi potestas gehennae. Si enim caeli et angeli ante te tremunt quotidie, quanto magis homo de terra conditus, cui nihil erit boni nisi quantum acceperit a tua pia largitate. Tu es, domine, deus semper benedictus in secula. Et haec dicens reversa est in hospitium suum.

### III. (IV.)

<sup>1</sup>Et ecce subito, dum praedicaret sanctus Iohannes in Epheso, die dominica, hora diei tertia, terrae motus factus est magnus, et nubes elevavit eum et suscepit eum ab oculis omnium, et adduxit eum ante ostium domus ubi erat Maria. Et pulsans ostium, statim ingressus est. Cum autem videret eum Maria, exultavit in gaudio et dixit: Rogo te, fili Iohannes, memor esto verborum domini mei

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*ang.*: MB *Ait autem ang. ad eam* | *a me tibi dandum*: cod. Ven. *a me datum* | *in tuo utero*: MB *tu in sancto tuo utero* | *Haec dicens*: MB *Et h. dic.* | <sup>3</sup> *Palma autem illa fulgebat nimia luce*: haec cod. Ven. *nimia luce* omissis *post vestimentis* habet. | *exuens se ind. mel. vest.*: MB *exuens se prioribus indumentis induit meliora* | *egressa etc.*: MB *egressa est in m. ol. et coepit* | *thesaurum*: MB *add tuum* | *ideo*: MB *ideoque* | *nihil erit*: MB *nihil residet* | *pia largitate*: MB *bonitate* | *domine deus*: MB *enim dominus deus* | *Et haec dicens*: MB *Et cum haec dixisset*

III. <sup>1</sup> *sanctus*: MB *beatus* | *erat Maria*: MB *erat virgo deipara Maria* | *Cum videret etc.*: MB *cum autem videret eum sanctissima virgo Maria* | *verborum* -- *quis*: eod. Ven. *verbo* (*correctum est verbi*) -- *qui* | *dom. mei* *I. Chr.*: MB *do-*

Iesu Christi, quibus commendavit me tibi. Ecce enim in die tertio, cum recessura de corpore sum, audiavi consilia Iudaeorum dicentium: Expectemus diem quando morietur illa quae portavit illum seductorem, et corpus eius igni comburamus. <sup>2</sup>Vocavit ergo sanctum Iohannem et introduxit eum in secretarium domus, et ostendit ei vestimentum sepulturae suae et palmam illam luminis, quam acceperat ab angelo, monens eum ut illam faceret ferri ante lectum suum cum iret ad monumentum.

## IV. (V.)

Cui sanctus Iohannes ait: Quomodo ego solus tibi parabo exequias, nisi venerint fratres et coapostoli domini mei Iesu Christi ad reddendum honorem corpusculo tuo? Et ecce subito per imperium dei omnes apostoli de locis in quibus praedicabant verbum dei elevati in nube rapti sunt, et depositi sunt ante ostium domus in qua habitabat Maria. Et salutantes se invicem mirabantur dicentes: Quae causa est ob quam dominus nos hic congregavit?

## V. (VI.)

Tunc omnes apostoli gaudentes unanimiter consum-

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mini *Ies. Chr. magistri tui* | *comm. me:* MB *me comm.* | *Ecce enim etc.:* MB *Ecce enim die tertio discessura sum de corpore; audiavi autem consilium* | *Expectemus -- comburamus:* cod. Ven. *Expectamus -- comburatur* | *moriatur illa:* MB *moriatur* <sup>2</sup> *sanct. Iohannem:* MB *sanct. apostolum Io.* | *monens:* MB *praemonens* | *ferri:* cod. Ven. *ferre* | *cum iret ad:* MB *cum duceretur ad sepulturam et iret ad*

IV. *sanctus Iohannes:* MB *beatus et dilectus apostolus Iohannes* | *tibi parabo:* MB *par. tibi domina* | *fratres etc.:* MB *fratr. mei, discipuli et coapost. dom. nostri Ie. Chr.* | *corpusculo tuo:* cod. Ven. *corpusculi tui* | *Et ecce:* MB *Et factum est. et ecce* | *dep. sunt ante:* MB *om sunt* | *Maria:* MB *add domini mater* | *dominus:* cod. Ven. *om* | *congregavit:* MB *in unum congr.* | *congregavit:* MB *addita habet haec: Advenit autem cum eis Paulus, ex circumcisione conversus, qui assumptus fuerat cum Barnaba in ministerium gentium. Cumque inter eos esset pia contentio quis ex eis prior oraret ad dominum ut ostenderet illis causam ipsorum, et Petrus Paulum hortaretur ut prior oraret. Paulus respondit dicens: Tuum est istud officium, primum inchoare, maxime cum sis electus a deo columna ecclesiae, et tu praecedas omnes in apostolatu: meum autem minime; nam ego minimus sum omnium vestrum, et tanquam abortivo visus est mihi Christus; nec me vobis aequare praesumo, tamen gratia dei sum id quod sum.*

V. *gaudentes:* MB *add super humilitate Pauli*

maverunt orationem suam. Et cum dixissent Amen, ecce subito venit beatus Iohannes et indicavit eis omnia haec. Ingressi vero apostoli domum invenerunt Mariam et salutarunt eam dicentes: Benedicta tu a domino, qui fecit caelum et terram. Quibus illa ait: Pax vobiscum sit, fratres dilectissimi. Quomodo huc venistis? Qui narraverunt ei quomodo unusquisque ab spiritu dei elevati in nube et depositi ibidem advenissent. Quibus illa dixit: Non me fraudavit deus conspectu vestro. Ecce ingrediar viam universae terrae, nec dubito quod nunc dominus vos huc adduxerit in solatium ferendo angustias quae venturae sunt mihi. Nunc ergo deprecor vos ut sine intermissione omnes unanimiter vigilemus, usque in illam horam qua dominus veniet et ego sum recessura de corpore.

#### VI. (VII.)

Cumque circuitu consedissent consolantes eam, ubi triduo in dei laudibus vacarent, ecce die tertia circa horam tertiam diei super omnes qui erant in domo illa sopor irruit, et nullus omnino vigilare potuit nisi soli apostoli et tres tantummodo virgines quae ibidem erant. Et ecce subito advenit dominus Iesus Christus cum magna multitudine angelorum, et splendor magnus in locum illum descendit, et erant angeli hymnum dicentes et collaudantes dominum. Tunc salvator locutus est dicens: Veni preciosissima margarita, intra receptaculum vitae aeternae.

*Et cum dixissent:* MB *Et cum finem orationis fecissent et dix.* | *venit beat. Ioh.:* MB *venit ad eos deo dignus apostolus Ioannes* | *vero:* MB *ergo* | *Mariam:* MB *matrem domini nostri Mariam* | *dilectissimi.* *Quomodo:* MB *electi a domino.* *Et interrogavit eos dicens: Quomodo* | *Qui:* MB *add illico* | *unusquisque:* MB *add ex ipsis,* tum pergit: *a spir. dei elevatus i. n. et depositus* | *Quibus illa etc.:* MB *Quibus ipsa dixit: Dominus vos huc adduxit in solatium ferendum ang.* | *veniet:* MB *venturus est* | *sum recessura etc.:* MB *de corp. hoc sum recessura*

VI. *Cumque etc.:* MB *Cumque consedissent et consol. eam triduo in dei laud. perstitissent* | *sopor:* MB *repente sopor* | *quae ibidem erant:* MB *quae sacrae virginis comites erant* | *Christus:* MB *om* | *Veni:* MB *add electa mea* | *intra:* MB *add in*

## VII. (VIII.)

<sup>1</sup>Tunc Maria prostravit se in pavimento adorans deum et dixit: Benedictum nomen gloriae tuae, domine deus meus, qui dignatus es me ancillam tuam eligere et arcanum tuum mysterium mihi commendare. Memor igitur esto mei, rex gloriae: tu enim scis quia in toto corde meo dilexi te et custodivi thesaurum creditum mihi. Suscipe me itaque famulam tuam, et libera me a potestate tenebrarum, ut nullus Satanae impetus occurrat mihi nec videam tetros spiritus obviantes mihi. <sup>2</sup>Cui salvator respondit: Cum ego missus a patre pro salute mundi fuisssem suspensus in cruce, ad me princeps tenebrarum venit; sed dum nullum sui in me operis vestigium invenire praevaluit, victus et conculcatus abscessit. Tu ubi videbis eum, videbis quidem lege humani generis, per quam sortita es finem mortis; non autem nocere potest tibi, quia tecum sum ut adiuvem te. Veni segura, quia expectat te caelestis militia, ut te introducat ad paradisi gaudia. <sup>3</sup>Et haec dicente domino exurgens Maria de pavimento accubuit super lectum suum, et gratias agens deo emisit spiritum. Viderunt autem apostoli animam eius tanti candoris esse ut nulla mortalium lingua digne possit effari: vincebat enim omnem candorem nivis et universi metalli et argenti radiantis magna luminis claritate.

## VIII. (IX.)

<sup>1</sup>Tunc salvator locutus est dicens: Surge Petre et ac-

VII. <sup>1</sup> adorans deum et: MB ad. dominum, quae | domine: cod. Ven. om | ancill. tuam: MB humillimam anc. tuam | arc. tuum myst: MB arc. tui mysterii | thesaurum (cod. Ven. add traditum vel) cred. mihi: MB thes. a te mihi cr. | Suscipe etc.: MB Susc. itaq. me domine ancillam tuam | obv. mihi: MB occursantes | <sup>2</sup> abscessit etc.: MB abscessit. Vidi, et tu ergo videbis eum quidem communi lege humani generis per quam sortiris f. m., nocere autem non poterit tibi, quia nihil in te habet, et quia tecum sum ut eruiam te. Veni igitur iam segura | caelestis: MB add vitae | introducat ad: MB introducam in | Maria: MB beatissima virgo | deo: MB domino deo | animam etc.: MB tantum lucis candorem ut | luminis: MB om

VIII. <sup>1</sup> Petre: MB Petre, tu et reliqui apostoli | et accipe etc.: MB et cor-  
Apocalypso. apocryph. ed. Tischendorf.

cipe corpus Mariae et dimitte illud in dextram partem civitatis ad orientem; et invenies ibi monumentum novum, in quo ponetis eam, et expectate donec veniam ad vos.  
<sup>2</sup>Et haec dicens dominus tradidit animam sanctae Mariae Michaeli, qui erat praepositus paradisi et princeps gentis Iudaeorum; et Gabriel ibat cum illis. Et statim salvator caelo est receptus cum angelis.

## IX. (X.)

<sup>1</sup>Tres autem virgines quae ibidem erant et vigilabant susceperunt corpus beatæ Mariae, ut lavarent illud more funeris. Cumque spoliassent illam vestibus suis, sacrum corpus illud tanta claritate resplenduit, ut tangi quidem posset pro obsequio, videri autem species præ nimia luce coruscante non posset: nisi domini splendor apparuit magnus, et sentiebatur nihil, corpus dum lavaretur mundissimum et nullo humore sordis infectum. <sup>2</sup>Cumque vestissent eam linteis mortalibus, paulatim lux illa obscurata est. Et erat corpus beatæ Mariae simile floribus lilii, et odor suavitatis magnæ egrediebatur ex ea, ita ut ei similis suavis inveni nulla posset.

## X. (XI.)

<sup>1</sup>Tunc igitur sanctum corpus imposuerunt feretro dixeruntque ad invicem apostoli: Quis palmam hanc ante feretrum eius portabit? Tunc Iohannes ait ad Petrum:

*pua Mariae dilectae meae accipite et deferte illud | invenies ibi: MB invenietis | ponetis etc.: MB ponentes eam expectate*

<sup>1</sup> *sanct. Mariae: MB sanct. matris suae Mar. | Michaeli: MB add archangelo suo | erat: MB est | Iudaeorum: MB Hebraeorum | Gabriel: MB add archangelus | cum illis: MB cum ea | Et statim: MB Dominus autem salvator noster statim in coelum cum angelis receptus est.*

IX. <sup>1</sup> *beatæ Mariae etc.: MB beatissimæ parentis Mariae, et laverunt illud funerum more | spoliassent: MB exuissent | nisi domini -- nihil, corpus dum etc.: haec si recte exscripta sunt, videntur vitio laborare. MB sic: et splendor app. magnus et nihil sentiebatur, dum lavaretur corpus mund. et nullo horrore sord. inf.*

<sup>2</sup> *lintheis: MB add et indumentis | obscurata est: MB evanuit | corpus beatæ Mar. simile: MB facies beatæ genitricis Dei Mariae similis*

Tu [qui] praecedis nos in apostolatu, debes palmam hanc ante lectum ipsius [ferre]. Cui Petrus respondit: Tu solus ex nobis virgo es electus a domino, et tantam gratiam invenisti ut super pectus eius recumberes. Et ipse dum pro salute nostra in crucis stipite penderet, hanc tibi ore proprio commendavit. Tu igitur portare debes hanc palmam, et nos suscipiamus corpus illud ad portandum usque ad locum monumenti. <sup>2</sup>Posthaec Petrus elevans: Accipite corpus, coepit cantare et dicere: Exiit Israel de Aegypto, Alleluia. Portabant autem cum eo ceteri apostoli corpus beatæ Mariae, et Iohannes palmam ferebat luminis ante feretrum. Ceteri vero apostoli canebant voce suavissima.

## XI. (XII.)

<sup>1</sup>Et ecce novum miraculum. Apparuit nubes super feretrum magna valde, sicut apparere solet magnus circulus iuxta splendorem lunae; et angelorum exercitus erat in nubibus canticum suavitatis emittens, et resonabat terra a sonitu dulcedinis magnæ. Tunc egressus de civitate populus, fere quindecim milia, mirabantur dicentes: Quis est sonitus iste tantæ suavitatis? <sup>2</sup>Tunc stetit unus qui diceret illis: Maria exiit de corpore, et discipuli Iesu circa eam laudes dicunt. Et respicientes viderunt coronatum lectum magna gloria, et apostolos cantantes voce magna. <sup>3</sup>Et ecce unus ex illis, qui erat princeps sacer-

X. <sup>1</sup> [qui] ex MB est, item [ferre], sed MB habet *ante feretrum merito ferre* | *Et ipse dum*: MB *Insuper dum ipse* | *et nos suscipiamus* etc: MB *et ego suscipiam ad sustinendum sacrosantum hoc et venerabile corpus usque ad*

<sup>2</sup> *Posthaec Petrus* etc: MB *Cui Paulus ait: Et ego, qui iunior sum omnium vestrum, portabo tecum. Cumque consensissent omnes, Petrus elevans a capite feretrum coepit psallere et dicere* | *Portabant autem* etc: MB *Sustinebat autem cum eo Paulus sacrum beatæ semper virginis Mariae corpus* | *palmam ferebat* etc: MB *ante feretrum praeferbat palmam luminis* | *canebant*: MB *psallebant*

XI. <sup>1</sup> *novum mirac.*: MB *nov. factum est mir.* | *nubes*: MB *corona nubis* | *emittens*: MB *emittentium* | *a sonitu*: MB *sonitu* | *milia*: MB *millia hominum* | *iste*: MB *om*

<sup>2</sup> *Maria exiit* etc: MB *Mar. mater Iesu exiit modo de* | *lectum*: MB *feretri lectulum*

dotum Iudaeorum in ordine suo, repletus furore et ira dixit ad reliquos: Ecce tabernaculum illius qui nos turbavit et omne genus nostrum, qualem gloriam accepit? Et accedens voluit evertere feretrum et corpus ad terram deieicere. Et statim aruerunt manus eius ab ipsius cubitibus et adhaeserunt lecto. Et elevantibus apostolis feretrum pars eius pendebat et pars eius haerebat ad lectum, et torquebatur supplicio vehementer ambulanti apostolis et psallentibus. Angeli vero qui erant in nubibus percusserunt populum caecitate.

## XII. (XIII.)

<sup>1</sup>Tunc princeps ille clamavit dicens: Deprecor te, sancte Petre, ne me despicias quaeso in tanta necessitate, quia tormentis magnis crucior valde. Memor esto quod, quando in praetorio ancilla ostiaria te recognovit et dixit ceteris ut calumniarentur tibi, tunc ego locutus sum pro te bona. Tunc respondens Petrus ait: Non est meum aliud dare tibi; si autem credideris toto corde in dominum Iesum Christum, quem ista portavit in utero, et virgo permansit post partum, clementia domini, quae larga pietate salvat indignos, dabit tibi salutem.

<sup>2</sup>Ad haec ille respondit: Numquid non credimus? Sed quid faciemus? Inimicus humani generis excaecavit corda nostra, et confusio operuit vultum nostrum ne confiteamur magnalia dei, maxime cum ipsi malediximus contra Christum clamantes: Sanguis eius super nos et super filios nostros. Tunc Petrus ait: Ecce haec maledictio eum nocebit qui infidelis ei permansit; converten-

<sup>1</sup> repletus etc: MB repl. est furore et ira et dixit | accepit: MB nunc accipit | ab ipsius cubitibus: MB a cubitis | lecto: MB lectulo | ad lectum: MB ad feretri lectulum | vehementer: MB vehementi | psallentibus: MB add Domino | in nubibus: MB in nube

XII. <sup>1</sup> clamavit: MB clamabat | sancte: MB dilecte Deo | quaeso: MB om | aliud dare: MB auxiliari | quem ista etc: MB quem in suo sancto utero haec, cui calumniatus es, virgo portavit, et post part. virg. perm. | quae larga -- indignos: MB et larga eius pietas quae salvat indignos

<sup>2</sup> Inimicus: MB quia inimicus | clamantes: MB palam clam. | Ecce haec etc:

tibus autem se ad deum misericordia non negatur. Et ille ait: Omnia credo quae mihi dicis; tantum deprecor, miserere mei, ne moriar.

## XIII. (XIV.)

<sup>1</sup>Tunc Petrus fecit stare lectum, et ait illi: Si credideris in toto corde in dominum Iesum Christum, solven-  
tur a feretro manus tuae. Et cum haec dixisset, statim solutae sunt manus eius a feretro, et coepit stare pedibus suis; sed erant brachia eius arida, et non discessit ab eo supplicium. <sup>2</sup>Tunc Petrus ait illi: Accede ad corpus et osculare lectum et loquere: Credo in deum et in dei filium, quem ista portavit, Iesum Christum, et credo omnia quaecunque locutus est mihi Petrus apostolus dei. Et accedens osculatus est lectum, et statim omnis dolor recessit ab eo, et sanatae sunt manus eius. <sup>3</sup>Tunc coepit benedicere deum largiter et de libris Moysi testimonium reddere laudibus Christi, ita ut etiam ipsi apostoli mirarentur et flerent prae gaudio, laudantes nomen domini.

## XIV. (XV.)

<sup>1</sup>Petrus vero dixit ad eum: Accipe palmam hanc de manu fratris nostri Iohannis, et ingrediens civitatem invenies populum multum caecatum, et annuntia eis magnaia dei, et quicumque crediderint in dominum Iesum Christum, impones palmam hanc super oculos eorum, et videbunt; qui autem non crediderint, permanebunt caeci. <sup>2</sup>Qui cum fecisset ita, invenit populum multum caecatum ita plangentem: Vae nobis, quia similes facti sumus So-

MB *Haec maled. iis solis nocebit qui infideles permanserint* | mihi: MB om | deprecor, miserere mei ne: MB precor misere ne

XIII. <sup>1</sup> lectum: MB lectulum | in toto: MB toto | et cum haec dix.: MB et cum dixisset: Hoc credo

<sup>2</sup> lectum et loquere: MB lectulum quoque et dic | lectum: MB lectulum | recessit: MB abcessit

<sup>3</sup> benedicere: MB laudare et bened. | laudantes: MB addit sub illa

XIV. <sup>1</sup> et videbunt: MB addit caeci | <sup>2</sup> caecatum ita plang.: MB plangentem et dicentem | quia: cod. Ven. qui |

domitis caecitate percussis. Nil superest iam nobis nisi ut pereamus. Cum autem audissent verba principis loquentis, qui sanus fuerat, crediderunt in dominum Iesum Christum, et inponente eo palmam super oculos eorum receperunt visum. Quinque ex eis permanentes in duritia cordis mortui sunt. Et egressus princeps sacerdotum ad apostolos retulit palmam, referens omnia quaecunque facta fuerant.

## XV. (XVI.)

<sup>1</sup>Mariam autem portantes apostoli pervenerunt ad locum vallis Iosaphat, quem ostenderat illis dominus, et posuerunt eam in monumento novo, et clausuerunt sepulchrum. Ipsi vero sederunt ad ostium monumenti, sicut mandaverat eis dominus: et ecce subito advenit dominus Iesus Christus cum magna multitudine angelorum, magnae claritatis radio coruscante, et dixit apostolis: Pax vobiscum. At illi respondentes dixerunt: Fiat misericordia tua, domine, super nos, sicut speravimus in te. <sup>2</sup>Tunc salvator locutus est eis dicens: Antequam ascenderem ad patrem meum, pollicitus sum vobis dicens, quod vos qui secuti estis me, in regeneratione, cum sederit filius hominis in sede maiestatis suae, sedebitis et vos super thronos duodecim, iudicantes duodecim tribus Israhel. Hanc ergo ex tribubus Israhel elegi iussione patris mei ut inhabitarem in ea. Quid ergo vultis ut faciam ei? <sup>3</sup>Tunc Petrus et alii apostoli dixerunt: Domine, tu praelegisti hanc ancillam tuam fieri immaculatum tibi thalamum, et nos famulos tuos in ministerium tuum. Omnia ante sae-

*percussis*: cod. Ven. *percussi* | *qui sanus fuerat*: scribendum potius videtur *sannatus* pro *sanus* | *quinque*: MB *Quicumque tantum* | *mortui*: MB *caeci mortui* | *omnia etc*: MB *omnia quae fuerant facta*

XV. <sup>1</sup> *Christus*: MB *om* | *cum magna multitudine*: MB *cum innumerabili exercitu* | *sicut*: MB *quemadmodum*

<sup>2</sup> *cum sederit -- maiest. suae*: cod. Ven. *om* | *elegi etc*: MB *elegit iussio patris mei ut habitarem in ea*

<sup>3</sup> *tu*: MB *om* | *famulos*: MB *servulos* | *in ministerium*: cod. Ven. *om in* |

cula praescivisti cum patre, cum quo tibi et spiritu sancto est una deitas aequalis et infinita potestas. Si ergo potuisset fieri coram gratiae tuae potentia, visum nobis fuerat famulis tuis rectum esse ut, sicut tu devicta morte regnas in gloria, ita resuscitans matris corpusculum tecum duceres eam laetam in caelum.

XVI. (XVII.)

<sup>1</sup>Tunc salvator ait: Fiat secundum vestram sententiam. Et iussit Michaeli archangelo ut animam sanctae Mariae deferret. Et ecce Michael archangelus revolvit lapidem ab ostio monumenti, et ait dominus: Exsurge amica mea et proxima mea; quae non sumpsisti corruptionem per coitum, non patiaris resolutionem corporis in sepulchro. <sup>2</sup>Et statim resurrexit Maria de tumulo, et benedicebat dominum, et provoluta ad pedes domini adorabat eum dicens: Non ego tibi condignas gratias possum reddere, domine, pro immensis beneficiis tuis, quae mihi ancillae tuae conferre dignatus es. Sit nomen tuum, redemptor mundi, deus Israhel, benedictum in saecula.

XVII. (XVIII.)

<sup>1</sup>Et osculans eam dominus recessit, et tradidit animam eius angelis ut deferrent eam in paradisum. Et ait apostolis: Accedite ad me. Et cum accessissent, osculatus est eos et ait: Pax vobis; quomodo ego semper fui vobiscum, ita ero usque ad consummationem saeculi. <sup>2</sup>Et statim cum haec dixisset dominus, elevatus in nube receptus est in caelum, et angeli cum eo, deferentes bea-

*cum quo etc: MB et spiritu sancto, cum quibus tibi est | si ergo etc: MB sic ergo visum nobis fuerat fam. tuis etiam rectum etc | ut sicut: cod. Ven. et sicut | tecum: MB tu tecum*

XVI. <sup>1</sup> *vestram sententiam: MB verbum vestrum | iussit Michaeli: MB praecepit Michael | Et ecce etc: MB Et ecce repente Gabriel etc | Exsurge: MB Surge | quae non sumpsisti etc: MB quae non sensisti corr. per viri contactum non patieris etc | <sup>2</sup> resurrexit: MB surrexit | reddere: MB rependere | immensis: Ita correctimus editum in MB impensis*

XVII. <sup>1</sup> *osculans: MB osculatus | animam eius: MB eam | quomodo etc: MB quoniam ego semper vobiscum sum usque ad cons. saec.*

tam Mariam in paradisum dei. Apostolis autem susceptis in nubibus reversi sunt unusquisque in sortem praedicationis suae, narrantes magnalia dei et laudantes dominum nostrum Iesum Christum, qui vivit et regnat cum patre et spiritu sancto in unitate perfecta et in una divinitatis substantia in saecula saeculorum, Amen.

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\* *beatam Mariam*: MB *beatissimam Dei genitricem Mariam* | *apostolis etc*: MB *apostoli autem suscepti sunt a nubibus, et reversi sunt* | *magnalia dei*: MB *divina magnalia* | *in una*: haec cod. Ven. om

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**ADDITAMENTA**

**AD**

**ACTA APOSTOLORUM APOCRYPHA.**

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I. AD  
ACTA ANDREAE ET MATTHIAE.

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Codiciis uncialis folio 2. scripta sunt haec<sup>1</sup>:

..... ουση σφιγγη · ειπεν .....  
.... υπωματι τω εν ουνω ο εγλυψα .....  
αποκωληθητι εκ του τοπου σου . και ε . . . . αρχι  
ερεις . και υπωδιξον αυτοις . η εγω θε . . . και ευ  
θυς ενεπηδησεν τη ωρα εκνηη η σφηγγε . και αναλα

Quae lacunis expletis vitiisque correctis ita fere scribenda erunt: [τότε ὁ Ἰησοῦς ἐμβλέψας] τῇ ἐκ δεξιῶν οὔσῃ σφιγγί εἶπεν αὐτῇ· σοὶ λέγω τῷ ἐκτυπώματι τοῦ ἐν οὐρανῷ, ὃ ἐγλυψαν τεχνιτῶν χεῖρες, ἀποκολλήθητι ἐκ τοῦ τόπου σου, καὶ ἐλεγχον τοὺς ἀρχιερεῖς, καὶ ὑπόδειξον αὐτοῖς εἰ ἐγὼ θεός εἰμι. (Sect. 14.) Καὶ εὐθὺς ἐνεπήδησεν τῇ ὥρᾳ ἐκείνῃ ἡ σφίγγε, καὶ ἀναλαβοῦσα<sup>2</sup> ἀνθρωπίνην φωνὴν εἶπεν· ὦ μωροὶ υἱοὶ ἡλ, οἷς οὐκ ἤρκεσθη μόνον ἡ τύφλωσις τῆς καρδίας αὐτῶν, ἀλλὰ καὶ ἑτέρους θέλουσιν τυφλῶσαι ὥς (scriptum est - ...) καὶ αὐτοί, λέγοντες τὸν θεὸν εἶναι ἄνθρωπον. οὗτός ἐστιν ὁ ἐξ ἀρχῆς δούς τὴν πνοὴν αὐτοῦ ἐν παῶν (codex ἐμ τᾶσιν), ὁ κινήσας πάντα τὰ ἀκίνητα· οὗτός ἐστιν ὁ καλέσας τὸν Ἀβραάμ, ὁ ἀγαπήσας τὸν υἱὸν αὐτοῦ Ἰσαάκ, ὁ ἐπιστρέψας τὸν ἀγαπητὸν

<sup>1</sup> Cf. Prolegg. pag. LIX. „Illud aegre fero quod aliquam fragmentorum partem non animadverti, quam Thilo ad sectiones 14 et 15 indicavit.“

<sup>2</sup> Quae sequuntur statim correctis vitiis manifestis dabimus.

αὐτοῦ Ἰακώβ εἰς τὴν γῆν αὐτοῦ· οὗτός ἐστιν ὁ κριτὴς ζώντων καὶ νεκρῶν· οὗτός ἐστιν ὁ ἐτοιμάζων μεγάλα ἀγαθὰ τοῖς ὑπακούουσιν αὐτόν (sic codex). μὴ πρόσχητέ μοι ὅτι ἐγὼ εἰμι ψήφινον (ita codex; scriptum est ψίφινον) εἰδῶλον· λέγω γὰρ ὑμῖν ὅτι καλλιόνά εἰσιν τὰ ἱερὰ τῆς συναγωγῆς ὑμῶν. ἡμεῖς γὰρ ὄντες λίθοι, ὄνομα μόνον ἔδωκαν ἡμῖν ἱερεῖς ὅτι θεός· καὶ αὐτοὶ ἱερεῖς λειτουργοῦντες τῷ ἱερῷ καθαρίζουσιν ἑαυτοὺς φοβούμενοι τοὺς δαίμονας. ἐὰν γὰρ συνέλθωσιν γυναιξίν, καθαρίζουσιν ἑαυτοὺς ἡμέρας ἑπτὰ διὰ τὸν φόβον τοῦ μὴ εἰσελθεῖν αὐτοὺς εἰς τὸ ἱερὸν δι' ἡμᾶς, διὰ τὸ ὄνομα ὃ ἔδωκαν ἡμῖν ὅτι θεός. ὑμεῖς δὲ ἐὰν πορνεύσητε, αἴρετε τὸν νόμον τοῦ θεοῦ καὶ εἰσέρχεσθε εἰς<sup>3</sup> τὴν συναγωγὴν τοῦ θεοῦ καὶ καθίζετε (codex καθήσεται. Ex reliquis codd. editum καθαρίζετε) καὶ ἀναγινώσκετε καὶ οὐκ εὐλαβεῖσθε (codex ευβλαβησθαι) τοὺς λόγους... Quae sequuntur, decisa membrana perierunt. Iturus pergitur [ἐ] γὰρ Ἀβραάμ το[σαῦτα ἔτη ἀπέθανεν πρὶν οὗ]τος ἐγεννήθη, καὶ ποῦ οὗτος [ἐπίσταται αὐτόν;] καὶ ἐπιστρέψας ὁ Ἰησοῦς πρὸς τὴν σφίγγα εἶπεν αὐτῇ· διατί (etiam cod. C διατί, non διότι) οὔτοι ἀπιστοῦσιν ὅτι ἐλάλησα μετὰ τοῦ Ἀβραάμ; ἀλλὰ ἄπελθε καὶ πορεύθητι εἰς τὴν γῆν τῶν Χαναναίων, καὶ ἄπελθε εἰς τὸ σπήλαιον τὸ διπλοῦν, εἰς τὸν ἀγρὸν Μαμβρῇ (codex μαμβρί), ὅπου ἐστὶν τὸ σῶμα τοῦ Ἀβραάμ, καὶ φώνησον ἔξω τοῦ μνημείου λέγουσα· Ἀβραάμ, Ἀβραάμ, οὗ τὸ σῶμα ἐν τῷ μνημείῳ, ἡ δὲ ψυχὴ ἐν τῷ παραδείσῳ, τάδε λέγει ὁ πλάσας τὸν ἄνθρωπον ἀπ' ἀρχῆς, ὁ ποιήσας σε φίλον ἑαυτοῦ, ἅμα τῷ υἱῷ σου Ἰσι· καὶ Ἰακώβ ἔλθατε εἰς τὰ ἱερὰ τῶν Ἰεβουσαίων, ἵνα ἐλέγξωμεν ἱς ἀρχιερεῖς, ὅπως γινώσιν ὅτι ἐπίσταμαί σε καὶ σὺ ἐμέ. καὶ ὡς ἔειπεν τοὺς λόγους τούτους ἡ σφίγξ, εὐθὺς περιεπάτησεν ἔνπροσθαι (ita codex) πάντων ἡμῶν, καὶ ἐπορεύθη εἰς τὴν γῆν τῶν Χαναναίων εἰς τὸν ἀγρὸν Μαμβρῇ (codex μαμβρί), καὶ ἐφώνησεν ἔξω τοῦ μνημείου καθὼς ἐνετείλατο αὐτῇ ὁ Ἰησοῦς. καὶ εὐθὺς ἐξῆλθον οἱ δώδεκα πατριάρχαι ζῶντες ἐκ τοῦ μνημείου, καὶ ἀποκριθέντες εἶπαν πρὸς αὐτήν· ἐπὶ τίνα ἡμῶν ἀπεστάλης;

<sup>3</sup> In editione p. 145. vitio typorum scriptum est ὡς pro εἰς. Similiter p. 41. τῇ pro τῷ.

καὶ ἀποκριθεῖσα ἡ σφιγξ (et h. l. et supra codex om. γ) εἶπεν· ἀπεστάλην πρὸς τοὺς πατριάρχας εἰς μαρτύριον, ὑμεῖς δὲ εἰσέλθατε καὶ ἀναπαύεσθε ἕως τοῦ καιροῦ τῆς ἀναστάσεως. καὶ ἀκούσαντες εἰσῆλθον εἰς τὸ μνημεῖον (codex eis τῷ μνημῳ) καὶ ἐκοιμήθησαν. καὶ ἐπορεύθησαν οἱ τρεῖς πατριάρχαι ἅμα τῇ σφιγγὶ καὶ ἦλθον πρὸς τὸν Ἰησοῦν.

## II. AD ACTA PHILIPPI.

Codex Parisiensis 1468. loco 40. horum actorum recensionem a nostra satis diversam eamque gnosticae origini propiorem praebet. videturque ad eam accedere quae Hagiographis ex Vaticano codice innotuit: cf. Prolegg. nostra pag. XXXII sq. Praemissis enim iis quae etiam apud nos ab initio leguntur: Κατὰ τὸν καιρὸν ἐκείνον Τραϊανοῦ usque περὶ τῶν ἔργων ὧν ἐποίει ὁ Φίλιππος\*, hunc in modum pergit:

ἐδίδασκεν γὰρ αὐτοὺς οὕτως· ἀδελφοί μου, υἱοὶ τοῦ πατρὸς μου. ὑμεῖς ἐστέ τοῦ γένους μου κατὰ Χριστόν, ὕπαρξις τῆς ἐμῆς πόλεως τῆς ἁγίας Ἰερουσαλήμ, ἡ τερπνότης τοῦ κατοικητηρίου μου. διατὶ αἰχμαλωτεύθητε (sic) ὑπὸ τοῦ ἐχθροῦ ὑμῶν τοῦ ὄφους τοῦ εἰλισμένου καὶ ὀλοόξου<sup>1</sup> καὶ διεστραμμένου ὄντος, ὃ οὐ δέδωκεν ὁ θεὸς χεῖρας καὶ πόδας; στρεβλὴ δὲ ἡ πορεία (sic) αὐτοῦ, ἐπειδὴ υἱὸς ἐστὶ τοῦ πονηροῦ, ὅτι πατὴρ αὐτοῦ ἐστὶν ὁ θάνατος, ἡ δὲ μήτηρ αὐτοῦ ἐστὶν ἡ φθορά, καὶ ὀλεθρὸς ἐν τῷ σώματι αὐτοῦ. μὴ ἀπέλθῃτε σὺν ἐν τῇ ἀπωλείᾳ αὐτοῦ. ὑμεῖς γὰρ ἦτε δεδεμένοι ἐν τῇ ἀπιστίᾳ καὶ ἐν τῇ πλάνῃ τοῦ υἱοῦ αὐτοῦ τοῦ ἀτάκτου καὶ μὴ ἔχοντος ὑπόστασιν, τοῦ ἀμόρφου καὶ μὴ ἔχοντος μορφὴν ἐν πάσῃ κτίσει τῇ οὕσῃ εἴτε ἐν τῷ οὐρανῷ εἴτε ἐν τῇ γῇ εἴτε ἐν

\* Differt tantummodo quod habet κλοπᾶ, κατήγγειλεν, μαριάμνη, πάντες δὲ καταλείποντες (sic).

<sup>1</sup> Est igitur ὀλοόξος, totus λοξός, quae vox nondum reperta videtur alibi.

τοῖς ἰχθύσιν τοῖς οὖσιν ἐν τοῖς ὕδασιν· ἀλλὰ ἐὰν εἴδετε (ita codex) αὐτόν, φεύγετε ἀπ' αὐτοῦ, ἐπεὶ οὐκ ἔχει τὸ ὁμοίωμα αὐτοῦ τοῖς ἀνθρώποις· τὸ κατοικητήριον αὐτοῦ ἐστὶν ἡ ἄβυσσος, καὶ βαδίζει ἐν τῷ σκότει. φεύγετε οὖν ἀπ' αὐτοῦ, ἵνα μὴ ὁ ἰὸς αὐτοῦ ἐκχυθῇ ἐφ' ὑμᾶς· ἐὰν ἐκχυθῇ ἐπὶ τὸ σῶμα ὑμῶν ὁ ἰὸς αὐτοῦ, πορεύεσθε ἐν τῇ κακίᾳ αὐτοῦ. γίνεσθε δὲ μᾶλλον ἐν τῇ ἀληθινῇ θεοσεβείᾳ, ὄντες πιστοὶ σεμνοὶ τε καὶ ἀγαθοί, μὴ ἔχοντες δόλον. φεύγετε ἀπὸ τοῦ δράκοντος τοῦ σατανᾶ, καὶ ἐξάρατε ἀφ' ὑμῶν τὸ πονηρὸν αὐτοῦ σπέρμα, τουτέστιν τὴν ἐπιθυμίαν, ἐν ᾗ γεννᾷ νόσον τῇ ψυχῇ, ἥτις ἐστὶν ἰὸς τοῦ ὄφeos. ἡ γὰρ ἐπιθυμία ἐκ τοῦ ὄφeos ἐστὶν ἐξ ἀρχῆς, καὶ αὕτη ἐστὶν ἡ ὀπλίζουσα ἑαυτὴν κατὰ τῶν πιστῶν· ἐξῆλθεν γὰρ ἀπὸ τοῦ σκοτους καὶ πάλιν πορεύεται ἐν τῷ σκότει. ὀφείλετε οὖν ὑμεῖς οἱ ἐλθόντες πρὸς ἡμᾶς, μᾶλλον δὲ δι' ἡμῶν πρὸς τὸν θεόν, ἐκβάλλειν (codex ἐκβάλλειν) τὸν ἰὸν τοῦ διαβόλου ἀπὸ τῶν σωματικῶν ὑμῶν.

Ταῦτα δὲ λέγοντος τοῦ ἀποστόλου ἰδοὺ ἡ Νικάνορα<sup>2</sup> ἐξεληθοῦσα ἀπὸ τῆς οἰκίας αὐτῆς ἦλθεν μετὰ τῶν δούλων αὐτῆς εἰς τὴν οἰκίαν Στάχυος. ἐν δὲ τῷ ἐγγίξειν αὐτὴν τῇ θύρᾳ (codex αὐτὴ τὴν θύραν) τῆς οἰκίας, ἰδοὺ Μαριάμνη ἐλάλησεν αὐτῇ Συριακῇ διαλέκτῳ· ἐλικομαεῖ, κοσμά, ἡταά, μαριαχά. ἐφανέρωσεν δὲ τοὺς λόγους αὐτῆς λέγουσα· ὦ θυγάτηρ τοῦ πνεύματος, σὺ εἰ κυρία μου, ἡ δοθεῖσα ἐπ' ἐνεχύρῳ τῷ ὄφει· ἦλθον δὲ ἐγὼ ῥύσασθαι σε· διαρρήξω τοὺς δεσμούς σου καὶ τεμῶ αὐτοὺς ἀπὸ τῆς ῥίζης αὐτῶν. ἰδοὺ ἦλθεν ὁ λυτρωτὴς ὁ βυόμενός σε· ἰδοὺ ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης ἵνα σε φωτίσῃ.

Ταῦτα<sup>3</sup> δὲ αὐτῆς λεγούσης ἦλθεν ὁ τυραννογνώφος (ita codex, sed -γνώφος) τρέχων καὶ ἀσθμαίνων. ἡ δὲ Νικάνορα οὖσα πρὸ τῶν θυρῶν ἤκουσεν ταῦτα, καὶ ἐπαρρησιάσατο ἐνώπιον πάντων κρᾶζουσα καὶ λέγουσα· ἐγὼ Ἑβραία εἰμί, θυγάτηρ Ἑβραίων, λάλησον μετ' ἐμοῦ ἐν τῇ διαλέκτῳ τῶν πατέρων μου, ὅτι ἤκουσα τοῦ κηρύγματος ὑμῶν καὶ ἰάθην ἀπὸ τῆς νόσου μου

<sup>2</sup> Ad haec confer sectiones 8 et 9. Νικάνορα: hoc accentu ipse codex, nec aliter alius ex meo Londinensis factus, saeculi undecimi.

<sup>3</sup> Cf. huc sectionem 10.

ταύτης. προσκυνῶ καὶ δοξάζω τὴν ἀγαθότητα τοῦ θεοῦ, ὅτι ἐποίησεν ὑμᾶς σκυλῆναι ἄχρι τῆς γῆς ταύτης.

Ταῦτα <sup>4</sup> δὲ αὐτῆς λεγούσης ἦλθεν ὁ τύραννος καὶ ἐπιλαβόμενος τῶν ἱματίων αὐτῆς λέγει· ὦ Νικάνορα, μὴ οὐκ ἀφῆκά σε κειμένην ἐπὶ τῆς κλίνης ἀπὸ τῆς νόσου σου; πόθεν οὖν εὔρες τὴν δύναμιν ταύτην καὶ τὴν ἰσχύν, ὥστε δυνηθῆναί σε ἐλθεῖν πρὸς τοὺς μάγους τοὺς ἀνθρώπους τούτους; ἐὰν μὴ οὖν εἴπῃς τίς ἐστὶν ὁ ἱατρός, τιμωρησομαι (codex -ρήσωμαι) σε πολλαῖς τιμωρίαις. ἀποκριθεῖσα δὲ ἡ Νικάνορα εἶπεν· ὃ τυραννοτρόφε, ἐκβαλε ἀπὸ σοῦ τὴν τυραννίδα ταύτην καὶ ἐπιλάθου τῶν ἔργων σου τῶν πονηρῶν, καὶ ἐγκατάλειπε τὸν βίον τὸν πρόσκαιρον τοῦτον, καὶ ἀπόθου τὴν δόξαν τὴν μάταιαν, ὅτι παρέρχεται ὡς σκιά, ζήτησον δὲ μᾶλλον τὰ αἰώνια, καὶ ἔπαρον ἀπὸ σεαυτοῦ τὸ θηριώδες καὶ ἀσελγές ἔργον τῆς αἰσχρᾶς ἐπιθυμίας, καὶ παραίτησαι τὴν κενὴν συνουσίαν, ἥτις ἐστὶν γεωργία τοῦ θανάτου, ὁ φραγμὸς ὁ σκοτεινός, καὶ κατὰστρεψον τὸ μεσότοιχον τῆς φθορᾶς, καὶ περιποίησαι σεαυτῷ βίον σεμνὸν καὶ ἄρυπον, ἵνα γενώμεθα ἐν ἀγιασμῷ διαπαντός. ἐὰν οὖν θέλεις (sic) παρὰ σοί με μένειν, ἐν ἐγκρατεῖᾳ οἰκήσω σὺν σοί.

Ὡς <sup>5</sup> δὲ ἤκουσεν τοὺς λόγους τούτους ὁ τύραννος, ἐπιλαβόμενος τῶν τριχῶν τῆς κεφαλῆς αὐτῆς ἔσυρεν αὐτὴν λακτίζων καὶ λέγων· καλὸν σοὶ ἐστὶν ἀναιρεθῆναι ἐν τῷ ξίφει μου μᾶλλον ἢ ὁρᾶν σε μετὰ τῶν ξένων τούτων τῶν μάγων καὶ πλάνων. σὲ οὖν τιμωρήσομαι καὶ τοὺς πλανήσαντάς σε ἀποκτενῶ. καὶ στραφείς μετ' ὀργῆς πρὸς τοὺς δημίους τοὺς ἀκολουθοῦντας αὐτῷ εἶπεν· ἐνέγκατέ μοι τοὺς ἐπιθέτας τούτους. συνδραμόντες δὲ οἱ δῆμιοι εἰς τὴν οἰκίαν τοῦ Στάχυος καὶ κρατήσαντες τὸν Φίλιππον καὶ τὸν Βαρθολομαῖον καὶ τὴν Μαριάμνην σὺν τῷ λεοπάρδῳ καὶ τῷ ἐρίφῳ τῶν αἰγῶν ἐξήνεγκαν σύροντες (codex εὐρόντες).

"(1)τε" ἶδεν αὐτοὺς ὁ τύραννος, ἔβρυξε τοὺς ὀδόντας αὐτοῦ ἐπ' αὐτοὺς λέγων· σύρατε τοὺς μάγους τούτους καὶ πλάνους τοὺς πλανήσαντας πολλὰς ψυχὰς γυναικῶν καὶ λέγοντας ὅτι θεο-

<sup>4</sup> Haec sectioni 12. respondent.

<sup>5</sup> Cf. haec cum sectione 14.

<sup>6</sup> Cf. ad sectionem 15.

σεβεῖς ἐσμέν. καὶ ἐποίησεν ἐνεχθῆναι φάντας, καὶ ἔδησαν τοὺς πόδας αὐτῶν· καὶ προσέταξε συρῆναι αὐτοὺς ἀπὸ τῆς πύλης ἕως τοῦ ἱεροῦ. πολλοὶ δὲ ὄχλοι συνήχθησαν εἰς τὸν τόπον ἐκεῖνον. ἐθαύμαζον δὲ σφόδρα τὸν λεόπαρδον καὶ τὸν ἔριφον, ἐπειδὴ ἦσαν λαλοῦντες ὡς ἄνθρωποι, καὶ τινὲς ἀπὸ τοῦ πλήθους ἐπίστευσαν τοῖς λόγοις τῶν ἀποστόλων.

Εἶπαν<sup>7</sup> δὲ οἱ ἱερεῖς πρὸς τὸν τύραννον· μάγοι εἰσὶν οἱ ἄνθρωποι οὗτοι. καὶ ἀκούσας ταῦτα ἐξεκαύθη τῇ θυμῷ καὶ ἐπλήσθη ὀργῆς. καὶ προσέταξεν γυμνωθῆναι τὸν Φίλιππον καὶ τὸν Βαρθολομαῖον καὶ τὴν Μαριάμνην, λέγων· ἐρευνήσατε αὐτούς, μήποτε εὗρητε τὴν μαγείαν (cod. h. l. μαγίαν, aliter post) αὐτῶν. ἐγύμνωσαν δὲ αὐτοὺς οἱ δῆμιοι, καὶ τὴν Μαριάμνην κρατήσαντες ἔσυρον λέγοντες· ἀποκαλύψατε αὐτήν, ἵνα μάθωσιν ὅτι γυνή ἐστὶν ἀκολουθοῦσα αὐτοῦς. ἐκέλευσεν δὲ ἐλθεῖν σκυτάλας καὶ νεῦρα ἰσχυρά, καὶ τρήσαντες τὰ σφυρὰ τοῦ Φιλίππου ἀνῆνεγκαν κόρακας, καὶ τὰ νεῦρα εἰσήνεγκαν διὰ τῶν πτερυγῶν αὐτοῦ, καὶ ἐκρέμασαν (sic codex) αὐτὸν κατὰ κεφαλῆς [ἐπὶ] φυτοῦ ὄντος πρὸ τῆς θύρας τοῦ ἱεροῦ, καὶ πασσάλους πήξαντες εἰς τὸν τοῖχον τοῦ ἱεροῦ ἔασαν αὐτόν. τὸν δὲ Βαρθολομαῖον δῆσαντες ποδῶν καὶ χειρῶν ἐξέτειναν γυμνὸν καὶ (sic) εἰς τὸν τοῖχον. ὅτε<sup>1</sup> δὲ ἐγύμνωσαν τὴν Μαριάμνην, ἡλλάγη ἡ ὁμοίωσις τοῦ σώματος αὐτῆς, καὶ ἐγένετο κιβωτὸς ὑελίνη (ita codex) φωτὸς γέμουσα, καὶ οὐκ ἠδυνήθησαν ἐγγίσαι πρὸς αὐτήν.

Ἐλάλησεν<sup>2</sup> δὲ ὁ Φίλιππος μετὰ Βαρθολομαίου τῇ Ἑβραϊδὶ διαλέκτῳ· ποῦ ἔστιν Ἰωάννης σήμερον ἐν τῇ ἡμέρᾳ τῆς ἀνάγκης ἡμῶν; ἰδοὺ γὰρ λυόμεθα ἀπὸ τῶν σωμάτων ἡμῶν. . . .<sup>3</sup> καὶ γὰρ εἰς αὐτὴν ἐπεχείρησαν τὴν Μαριάμνην παρὰ τὸ καθήκον· ἐμαστίγωσαν δὲ τὸν λεόπαρδον καὶ τὸν ἔριφον τῶν αἰγῶν, καὶ πῦρ ἔρριψαν εἰς τὴν οἰκίαν τοῦ Στάχους, ἐπειδὴ ὑπεδέξατο ἡμᾶς.

<sup>7</sup> His breviter tanguntur quae sectionibus 17 et 18 scripta sunt; post vero pergitur ad sectionem 19.

<sup>1</sup> Cf. sectionem 20.

<sup>2</sup> Cf. sect. 21.

<sup>3</sup> Sequuntur haec: καὶ εὐξεται ὑπὲρ τίνος, quae non sana sunt. Possit emendari: καὶ τίς εὐξεται ὑπὲρ ἡμῶν; Vix enim satis est transponere ὑπὲρ τίνος ante εὐξεται.

εἰπωμεν τοίνυν ἡμεῖς ἵνα ὁ καταβῇ ἐκ τοῦ οὐρανοῦ καὶ κατακαύσῃ αὐτούς.

Καὶ <sup>4</sup> ταῦτα λέγοντος τοῦ Φιλίππου, ἰδοὺ Ἰωάννης εἰσῆλθεν εἰς τὴν πόλιν διακινῶν ἐν τῇ πλατείᾳ, καὶ ἐξέταξε τοὺς ἐν τῇ πόλει· τίς ἐστὶν ὁ θόρυβος καὶ τίνες οἱ ἄνθρωποι οὗτοι; καὶ τίνος ἕνεκεν τιμωροῦνται; καὶ λέγουσιν αὐτῷ· οὐκ εἰς ἐν τῇ πόλει ταύτῃ; οὔτε ἔγνω· ἕνεκεν τῶν ἀνθρώπων τούτων ὅπως ἐτάραξαν τοὺς οἴκους ἡμῶν, καὶ τὴν πόλιν δὲ πᾶσαν; ἔτι γε μὴν καὶ τὰς γυναῖκας ἡμῶν ἀποστῆναι ἀνέπεισαν ἀφ' ἡμῶν προφάσει θεοσεβείας, ξένον καταγγέλλοντες ὄνομα Χριστοῦ· ἐκλείσαν δὲ καὶ τὰ ἱερὰ ἡμῶν, ἔχοντές τινα μαγείαν μεθ' ἑαυτῶν, καὶ ἀναιροῦσι τοὺς ὄφεις τοὺς ὄντας ἐν τῇ πόλει διὰ ξενῶν ὀνομασιῶν μὴ ἐγνωσμένων ἡμῖν ποτέ· τὸ δὲ κατοικητήριον ἔπηξαν ἐν τῇ οἰκίᾳ τοῦ Στάχους τοῦ τυφλοῦ, ὃν καὶ ἐποίησαν ἀναβλέψαι διὰ πτύσματος γυναικὸς ἀκολουθούσης αὐτοῖς· ἐκείνη δὲ ἐστὶν τάχα ἡ ἔχουσα ὅλην τὴν μαγείαν· ἀκολουθοῦσιν δὲ αὐτοῖς λεόπαρδος καὶ ἔριφος λαλοῦντες ὡς ἄνθρωποι· εἰ δὲ καὶ σὺ τοιαῦτα πράγματα ἐώρακας, οὐκ εἶχες ταραχθῆναι ἐπὶ τούτοις; Ἀποκριθεὶς <sup>5</sup> δὲ Ἰωάννης εἶπεν αὐτοῖς· ὑποδείξατέ μοι αὐτούς. οἱ δὲ ἤνεγκαν αὐτὸν εἰς τὸ ἱερόν, ἔνθα ὁ Φίλιππος ἐκρέμματο (ita codex). ὁ δὲ Φίλιππος ὡς εἶδεν τὸν Ἰωάννην, λέγει τῷ Βαρθολομαίῳ· ὦ ἀδελφέ μου, ἰδοὺ ἦλθεν ὁ υἱὸς βαρεγᾶ (ita prorsus), ὃ ἐστὶν τὸ ὕδωρ τὸ ζῶν. ὁ δὲ Ἰωάννης εἶδεν τὸν Φίλιππον κρεμμάμενον (duplici μ constanter cod.) κατὰ κεφαλῆς δεδεμένον ἐκ τῶν σφυρῶν αὐτοῦ· εἶδεν δὲ καὶ τὸν Βαρθολομαῖον δεδεμένον εἰς τὸν τοῖχον τοῦ ἱεροῦ.

(24) Καὶ εἶπεν τοῖς ἀνθρώποις τῆς πόλεως· ὦ τέκνα τοῦ ὄφeos, πόσις ἐστὶν ἡ ἄνοια ὑμῶν· ἐπλάνησε γὰρ ὑμᾶς ἡ ὁδὸς τῆς πλάνης· πνέων ἐπνευσεν εἰς ὑμᾶς ὁ δράκων ὁ πονηρός. διατί τιμωρεῖσθε τοὺς ἀνθρώπους τούτους, ὅτι εἰρήκασιν· ἐχθρὸς ὑμῶν ἐστὶν ὁ ὄφις;

(25) Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους τοῦ Ἰωάννου, ἐπήνεγκαν ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν λέγοντες· ἐνομίζομέν σε

<sup>4</sup> Incipit sectio 22.

<sup>5</sup> Incipit h. l. sect. 23.

Apocalypse, apocryph. ed. Tischendorf.

συμπολίτην ἡμῶν εἶναι· νῦν δὲ ἡ λαλιά σου ἐφανερώσεν σε, ὅτι καὶ σὺ τούτων κοινωνὸς τυγχάνεις. ἐν ᾧ οὖν θανάτῳ ἀπέρχεσθαι μέλλουσιν, καὶ σὺ ἐν τούτῳ ἀπέρχῃ· οὕτως γὰρ ἐβουλεύσαντο οἱ ἱερεῖς, ὅτι ἐκστραγγίσωμεν αὐτῶν τὸ αἷμα κρεμματομένων κατὰ κεφαλῆς, καὶ μίξαντες μετ' οἴνου προσενέγκωμεν τῇ ἐχίδνῃ.

Ὡς δὲ ἦσαν λέγοντες ταῦτα, ἰδοὺ ἡ Μαριάμνη ἀνέστη ἀπὸ τοῦ τόπου, ἐν ᾧ ἐτύγχανεν, καὶ ἐγένετο κατὰ τὸν πρῶτον αὐτῆς τύπον. οἱ δὲ ἱερεῖς ἐπήνεγκαν αὐτῶν τὰς χεῖρας ἐπὶ τὸν Ἰωάννην, θέλοντες αὐτὸν κρατῆσαι, καὶ οὐκ ἠδυνήθησαν. τότε Φίλιππος μετὰ Βαρθολομαίου εἶπεν τῷ Ἰωάννῃ· ποῦ ἔστιν Ἰησοῦς ὁ μὴ ἐπιτρέπων ἡμῖν ποιῆσαι τὴν ἑαυτῶν ἐκδίκησιν κατὰ τούτων τῶν βασανιζόντων ἡμᾶς; ἀπὸ δὲ τοῦ νῦν οὐκ ἀνέξομαι αὐτῶν. (26) Καὶ ἐλάλησεν ὁ Φίλιππος ἐν τῇ Ἑβραϊδὶ διαλέκτῳ λέγων· ὁ πατήρ μου οὐθαήλ', τοῦτ' ἔστιν· ὁ Χριστὸς ὁ πατήρ τοῦ μεγάλου, οὗ τὸ ὄνομα φοβοῦνται πάντες αἰῶνες, ὁ ὢν δυνατὸς καὶ δυνάμις τοῦ παντός, οὗ τὸ ὄνομα πορεύεται ἐν δυναστείᾳ, ἐλωᾶ· εὐλογητὸς εἰ εἰς τοὺς αἰῶνας· ὃν τρέμουσιν ἄρχαί καὶ ἐξουσίαι φρίττοντες ἐνώπιόν σου, ὁ βασιλεὺς τῆς τιμῆς, ὁ πατήρ τῆς μεγαλιότητος, οὗ τὸ ὄνομα ἔφθασε πρὸς τὰ θηρία τῆς ἐρήμου καὶ ἡσύχασαν σοῦ ἕνεκα, καὶ διὰ σέ ἀπέστησαν ἀφ' ἡμῶν οἱ ὄφεις, ἐπάκουσον ἡμῶν πρὸ τοῦ ἡμᾶς αἰτῆσαι· ὁ βλέπων ἡμᾶς πρὸ τοῦ ἡμᾶς καλέσαι, ὁ γινώσκων τὴν βουλὴν ἡμῶν, ὁ πανεπίσκοπος πάντων, ὁ προβάλλων ἐφ' ἑαυτοῦ τοὺς οἰκτιρμοὺς τοὺς ἀναριθμήτους, ἀνοίξάτω τὸ ἑαυτῆς στόμα ἡ ἄβυσσος καὶ καταπίπτω τοὺς ἀθέους τούτους τοὺς μὴ βουλευθέντας χωρῆσαι τὸν λόγον τῆς ἀληθείας σου.

(27) Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἠνοιξεν τὸ ἑαυτῆς στόμα ἡ ἄβυσσος, καὶ ἐξετινάχθη ὅλος ὁ τόπος ἐκεῖνος ἀπὸ τοῦ ἀνθυπάτου ἕως παντός τοῦ πλήθους σὺν τοῖς ἱερεῦσιν, καὶ κατεβυθίσθησαν πάντες. ἔμειναν δὲ ἀσάλευτοι οἱ τόποι ἐν οἷς ἐτύγχανον οἱ ἀπόστολοι καὶ πάντες οἱ μετ' αὐτῶν, καὶ ἡ οἰκία τοῦ Στάχους καὶ ἡ γυνὴ τοῦ τυράννου Νικάνορα καὶ αἱ εἴκοσι τέσσαρες γυναῖκες αἱ φυγοῦσαι ἀπὸ τῶν ἀνδρῶν καὶ αἱ τεσσαράκοντα παρθέναι αἰτινες οὐκ ἔγνωσαν ἄνδρας· οὗτοι μόνον οὐ κατῆλθον εἰς τὴν ἄβυσσον, ὅτι ἦσαν δεδουλωμένοι καὶ δεξάμενοι τὸν λόγον τοῦ

θεοῦ καὶ τὴν σφραγίδα αὐτοῦ· οἱ δὲ λοιποὶ πάντες τῆς πόλεως κατεπόθησαν εἰς τὴν ἄβυσσον.

(29) Φανείς δὲ ὁ σωτὴρ ἐν ἐκείνῃ τῇ ὥρᾳ λέγει τῷ Φιλίππῳ· τίς ἐστὶν θέμενος τὴν ἑαυτοῦ χεῖρα ἐπ' ἄροτρον καὶ στραφείς εἰς τὰ ὀπίσω εὐθείαν ποιῶν τὴν αὐλάκα; ἢ τίς παρέχει τὸν ἑαυτοῦ λύχνον ἑτέροις καὶ αὐτὸς μένει καθήμενος ἐν τῇ σκοτίᾳ; ἢ τίς οἰκεῖ ἐν τῇ κοπρίᾳ καὶ καταλείπει τὸ ἑαυτοῦ οἰκητήριον ἀλλοτρίοις; ἢ τίς τίθῃσιν τὸ ἑαυτοῦ ἔνδυμα κάτω καὶ πορεύεται ἐν ταῖς ἡμέραις τοῦ χειμῶνος γυμνός; ἢ τίς δοῦλος πληρώσας τὴν διακονίαν τοῦ κυρίου αὐτοῦ οὐ κληθήσεται ὑπ' αὐτοῦ εἰς τὸν (sic) δεῖπνον; ἢ τίς τρέχει μετὰ σπουδῆς ἐν τῷ σταδίῳ καὶ οὐ λαμβάνει τὸ βραβεῖον; Φίλιππε, ἰδοὺ ὁ νύμφων μου ἑτοιμός ἐστιν, καὶ μακάριός ἐστιν ὁ ἔχων τὸ ἑαυτοῦ ἔνδυμα λαμπρόν· αὐτὸς γάρ ἐστιν ὁ λαμβάνων τὸν στέφανον τῆς χαρᾶς ἐπὶ τῆς κεφαλῆς αὐτοῦ. ἰδοὺ τὸ δεῖπνον ἑτοιμόν ἐστιν, καὶ μακάριός ἐστιν ὁ κέκλημένος ὑπὸ τοῦ νυμφίου. πολὺς ἐστὶν ὁ θερισμός τοῦ ἀγροῦ, μακάριος δὲ ἐστὶν ὁ ἐργάτης ὁ δυνατός.

(30) Ὅτε δὲ ὁ Φίλιππος ἤκουσεν τοὺς λόγους τούτους παρὰ τοῦ σωτῆρος, ἀποκριθεὶς λέγει αὐτῷ· ἀφῆκας ἡμᾶς, ὦ Ἰησοῦ Ναζωραῖε, καὶ οὐκ ἐπιτρέπεις ἡμᾶς πατάξαι τούτους μὴ βουληθέντας σε βασιλεῦσαι ἐπ' αὐτοῖς; τοῦτο δὲ ἔγνωμεν, ὅτι οὐπω ἐκηρύχθη τὸ ὄνομά σου ἐν παντὶ τῷ κόσμῳ καὶ ἔπεμψας εἰς τὴν πόλιν ταύτην. οὐκ εἶχον δὲ κατὰ διάνοιαν εἰσελθεῖν εἰς τὴν πόλιν ταύτην, καὶ ἀπέστειλās με, δούς τὴν ἐντολήν σου τὴν ἀληθινήν, ἵνα διώξω πᾶσαν πλάνην καὶ εἰδῶλον καὶ δαιμόνιον καταργήσω καὶ πᾶσαν δύναμιν τοῦ ἀκαθάρτου. ὅτε δὲ παρεγενόμην ἐνταῦθα, οἱ δαίμονες ἔφυγον ἀπὸ προσώπου ἡμῶν διὰ τὸ ὄνομά σου καὶ οἱ δράκοντες καὶ οἱ ὄφεις ἐξηράνθησαν, οὗτοι δὲ οὐ προσεδέξαντο εἰς ἑαυτοὺς τὸ φῶς σου τὸ ἀληθινόν· καὶ διὰ τοῦτο ἐβουλεύσάμην ταπεινῶσαι αὐτοὺς κατὰ τὴν ἀπόνοιαν αὐτῶν.

(31) Εἶπεν δὲ ὁ σωτὴρ· ὦ Φίλιππε, ἐπειδὴ κατέλειπες τὴν ἐντολήν μου ταύτην μόνον<sup>1</sup> τοῦ μὴ ἀποδοῦναι κακὸν ἀντὶ κακοῦ, διὰ τοῦτο κατασχέθησιν ἐν τοῖς αἰῶσιν ἐπὶ τεσσαράκοντα ἔτη, μὴ γενόμενος ἐν τῷ τόπῳ τῆς ἐπαγγελίας σου· πλὴν τοῦτό ἐστιν

<sup>1</sup> Additur h. l. μητεμώσας, ita prorsus.

τὸ τέλος τῆς ἐξελεύσεώς σου ἀπὸ τοῦ σώματος ἐν τῷ τόπῳ τούτῳ· ὁ δὲ Βαρθολομαῖος τὸν κλῆρον ἔχει ἐν Λυκαονίᾳ καὶ σταυροῦται ἐκεῖ· ἡ δὲ Μαριάμνη τὸ σῶμα αὐτῆς κατατίθουσιν ἐν τῷ Ἰορδάνῃ ποταμῷ.

(32) Στραφεὶς δὲ ὁ σωτὴρ ἀνέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἐχάραξεν σταυρὸν ἐν τῷ αἱερί διαβαίνων, καὶ τὴν πλήρης φωτός, καὶ εἶχεν τὸν τύπον καθ' ὁμοιότητα κλίμακος· πᾶν δὲ τὸ πλήθος τῶν ἀπὸ τῆς πόλεως καταβεβηκότων εἰς τὴν ἄβυσσον ἀνήρχοντο ἐν τῇ κλίμακι τοῦ φωτεινοῦ σταυροῦ, καὶ οὐδεὶς ἀπ' αὐτῶν ἔμεινεν εἰς τὴν ἄβυσσον, εἰ μὴ μόνον ὁ τύραννος καὶ οἱ ἱερεῖς καὶ ἡ ἑχιδνα ἡ ὑπ' αὐτῶν λατρευομένη. ὅτε δὲ ἀνῆλθον οἱ ὄχλοι ἀπὸ τῆς ἀβύσσου, βλέψαντες εἶδον τὸν Φίλιππον κρεμμάμενον κατὰ κεφαλῆς, τὸν δὲ Βαρθολομαῖον εἰς τὸν τεῖχον τοῦ ἱεροῦ· εὗρον δὲ καὶ τὴν Μαριάμνην κατὰ τὸν πρῶτον τύπον. ὁ δὲ σωτὴρ ἀνῆλθεν εἰς τὸν οὐρανόν, βλέπόντων εἰς αὐτὸν τοῦ τε Φιλίππου καὶ τοῦ Βαρθολομαίου καὶ Μαριάμνης καὶ τοῦ λεοπαρδου καὶ τοῦ ἐρίφου τῶν αἰγῶν καὶ Νικανόρας καὶ Στάχους· ἦσαν δὲ πάντες μετὰ φωνῆς μεγάλης δοξάζοντες τὸν θεὸν ἐν φόβῳ καὶ τρόμφῳ, κράζοντες· εἰς θεὸς ὁ ἀποστείλας ἡμῖν τὴν ἑαυτοῦ σωτηρίαν, οὗ τὸ ὄνομα κηρύττουσιν οὗτοι οἱ ἄνθρωποι· μετανοοῦμεν τοίνυν ἐν τῇ πλάνῃ ἐν ᾗ ἐτυγχάνομεν πρὸ τῆς χθῆς, μήπου γενόμενοι ἄξιοι τῆς αἰωνίου ζωῆς, καὶ πιστεύομεν θεασάμενοι τὰ θαυμάσια τὰ δι' ἡμᾶς γενόμενα. τινὲς δὲ αὐτῶν ἔρριψαν ἑαυτοὺς ἐπὶ πρόσωπον καὶ προσεκύνησαν τοὺς ἀποστόλους· ἄλλοι δὲ ἐσκέπτοντο φυγεῖν λέγοντες· μήποτε ἐστὶν ἕτερος σεισμὸς καθ' ὁμοίωσιν τοῦ παρελθόντος.

(33) Ἐκτείνας δὲ τὰς χεῖρας αὐτοῦ ὁ ἀπόστολος Φίλιππος κρεμμάμενος κατὰ κεφαλῆς εἶπεν· ἄνδρες τῆς πόλεως, ἀκούσατε τοὺς λόγους τούτους, οὓς ἐγὼ μέλλω ὑμῖν λέγειν, κρεμμάμενος κατὰ κεφαλῆς. ἐμάθετε πόσαι εἰσὶν αἱ δυνάμεις τοῦ θεοῦ, καὶ τὰ θαυμάσια ἅπερ ἐθεάσασθε, ὅτι ἐν τῷ γεναμένῳ σεισμῷ ἡ πόλις ὑμῶν ἀπώλετο. καὶ τοῦτο δὲ φανερόν ἐγένετο ὑμῖν, ὅτι οὐκ ἀπώλετο ἡ οἰκία Στάχους οὔτε κατῆλθεν εἰς τὴν ἄβυσσον αὐτός, ἐπειδὴ ἐπίστευσεν εἰς τὸν θεὸν τὸν ἀληθινόν καὶ ὑπεδέξατο ἡμᾶς τοὺς δούλους αὐτοῦ. ἐγὼ δὲ τελειώσας ὅλον τὸ θέ-

λημα τοῦ θεοῦ μου, ὀφειλέτης αὐτοῦ εἰμι ἀνθ' ὧν ἀπέδωκα τῷ ποιήσαντί μοι κακόν.

(34) Καί τινες τῶν βαπτισθέντων ἔδραμον ἵνα λύσωσι τὸν Φίλιππον κρεμνόμενον κατὰ κεφαλῆς. ἀποκριθεὶς δὲ εἶπεν αὐτοῖς· ἄνδρες ἀδελφοί μου<sup>1</sup> -- παρθενέοντες τὰ μέλη τῆς σαρκὸς αὐτῶν καὶ πορνεύοντες ἐν τῇ καρδίᾳ αὐτῶν, καὶ ἡ πορνεία τῶν ὀφθαλμῶν αὐτῶν πληθυνθήσεται ὥς ὁ κατακλυσμός. πληθύνουσι δὲ τοῦ ἀκούειν ἐν ταῖς πειθαναῖς (sic) ἡδοναῖς, ἐπιλανθανόμενοι τοῦ θεοῦ τῆς γνώσεως τοῦ εὐαγγελίου, καὶ πληθύνονται αἱ καρδίαι αὐτῶν ὑπερηφανείας (sic), ἐσθλόντες καὶ πίνοντες ἐν τῇ αὐτῶν λατρείᾳ, ἐπιλανθανόμενοι τῆς ἀγίας ἐντολῆς καὶ αὐτὴν ἀθετοῦντες. διεστραμμένη ἔσται ἡ γενεὰ ἐκείνη· μακάριος δὲ ἐστὶν ὁ ἀναχωρῶν ἐν τοῖς ταμείοις αὐτοῦ, ὅτι αὐτὸς ἀναπαύσεται ἐν τῇ ἐξόδῳ αὐτοῦ. οὐκ οἶδας, ὦ Βαρθολομαῖε, ὅτι ὁ λόγος τοῦ κυρίου ἡμῶν ζωὴ ἐστὶν ἀληθινή καὶ γνώσις; εἶπεν γὰρ ὁ κύριος ἡμῶν διδάσκων ἡμᾶς ὅτι πᾶς ὃς ἐὰν ἐμβλέψῃ γυναικὶ καὶ ἐπιθυμήσῃ αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ ἐπλήρωσεν τὴν μοιχίαν (sic). καὶ διὰ τοῦτο ὁ ἀδελφὸς ἡμῶν Πέτρος ἔφυγεν ἀπὸ παντὸς τόπου ἐν ᾧ ὑπῆρχεν γυνή· ἔτι δὲ καὶ σκάνδαλον εἶχεν διὰ τὴν ἰδίαν θυγατέρα, καὶ ἠῤῥατο πρὸς κύριον, καὶ ἐγένετο ἐν παραλύσει τῆς πλευρᾶς αὐτῆς διὰ τὸ μὴ ἀπατηθῆναι αὐτήν. ὁρᾷς, ἀδελφέ, ὅτι ἡ ὄρασις τῶν ὀφθαλμῶν φέρει καταλαλιάν καὶ ἀρχὴν τῆς ἀμαρτίας, καθὼς γέγραπται ὅτι βλέψασα εἶδεν τὸ φυτὸν ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς αὐτῆς καὶ καλὸν εἰς βρώσιν, καὶ ἠπατήθη. ἡ ἀκοή τοίνυν τῶν παρθένων ἔστω ἀγία· ἐν δὲ τῇ ἐξόδῳ πορευέσθωσαν ἀνὰ δύο δύο, ὅτι πολλάί εἰσιν αἱ διαστροφαὶ τοῦ ἐχθροῦ. ἡ πορεία (sic) αὐτῶν καὶ ὁ τρόπος ἐχέτω τάξιν καλήν, ἵνα σωθῶσιν· εἰ δὲ μή, ὁ καρπὸς αὐτῶν ἔστω κοινός.

(37) Ἀδελφε μου Βαρθολομαῖε, δός τὰς παραγγελάς ταύτας, παραγγείλας αὐτάς τῳ Στάχυϊ, καὶ κατάστησον αὐτὸν ἀρχηγὸν καὶ ἐπίσκοπον ἐν τῇ ἐκκλησίᾳ, ἵνα καὶ αὐτὸς ὅμοιος (sic) γένηται καλῶς διδάσκων. μὴ ἐμπιστεύσῃς οἰκονομίαν μη-

<sup>1</sup> Hoc loco haud dubie plura desunt. Quum in codice novum folium incipiat, totius folii textus excidisse videtur. Pertinent autem quae sequuntur, nisi fallor, ad ea quae Philippus Bartholomaeo dixit sectione 36.

δενὶ νεωτέρῳ· μὴ καταστήσης μηδένα τοιοῦτον ἐπὶ καθέδρᾳ διδασκόντων, ἵνα μὴ βεβηλώσης τὸ μαρτύριον τοῦ Χριστοῦ· ὁ γὰρ διδάσκων ὀφείλει ἔχειν τὰ ἔργα αὐτοῦ ἴσα τῶν λόγων, ἵνα ὁ λόγος ἡρτυμένος ᾗ ἐν παντὶ καιρῷ ἐν τῇ ἰδίᾳ δόξῃ. ἐγὼ δὲ ἀπολύομαι ἀπὸ τοῦ σώματός μου κρεμνόμενος κατὰ κεφαλῆς· ἄρον οὖν τὸ σῶμά μου καὶ ἐνταφιάσον χάρταις Συριατικαῖς, καὶ μὴ βάλλης ὁρόνῃν λινῇν, ἐπειδὴ ἔβαλαν εἰς τὸ σῶμα τοῦ κυρίου ἡμῶν· καὶ σφίγξον αὐτὸ ἐν χάρταις καὶ παπύροις, καὶ χῶσον αὐτὸ ἐν τῇ αὐλῇ τῆς ἀγίας ἐκκλησίας. καὶ γίνεσθε ὑπὲρ ἐμοῦ εὐχόμενοι ἐπὶ τεσσαράκοντα ἡμέρας, ἵνα ἀφῇ μοι ὁ θεὸς τὴν παράβασιν ἣν ἐποίησα, ὅτι ἀνταπέδωκα τῷ ποιήσαντί μοι κακὰ, καὶ ὅπως μὴ γέννηταί μοι ἐν τοῖς αἰῶσιν ἐπὶ τεσσαράκοντα ἔτη.

(38) Ταῦτα δὲ εἰπὼν ὁ Φίλιππος ἠϋξάτο λέγων· κύριέ μου Ἰησοῦ Χριστέ, ὁ πατὴρ τῶν αἰώνων, βασιλεῦ ὅλου τοῦ φωτός, ὁ σοφίας ἡμᾶς ἐν τῇ σοφίᾳ σου, ὁ δεδωκὼς ὑμῖν τὴν ὑψηλὴν γνῶσιν, ὁ χαρισάμενος ἡμῖν τὴν βουλὴν τῆς ἀγαθότητός σου, ὁ μηδέποτε χωρισθεὶς ἡμῖν (sic)· σὺ εἰ ὁ αἴρων τὴν νόσον ἀπὸ τῶν καταφευγόντων εἰς σέ· σὺ εἰ ὁ δεδωκὼς ἡμῖν τὸν λόγον τοῦ ἐπιστρέψαι ἐπὶ σέ τοὺς πλανωμένους· σὺ εἰ ὁ δεδωκὼς ἡμῖν σημεῖα καὶ τέρατα διὰ τοὺς ὀλιγοπίστους· σὺ εἰ ὁ παρέχων τὸν στέφανον ἐπὶ τῶν νικησάντων· σὺ τυγχάνεις ἡμῶν ἀγωνοθέτης, ὁ δωρησάμενος ἡμῖν τὸν στέφανον τῆς χαρᾶς, ὁ λαλῶν σὺν ἡμῖν ἵνα δυνηθῇμεν ἀντιστῆναι τοῖς βλάπτουσιν ἡμᾶς· σὺ εἰ ὁ σπείρων καὶ θερίζων καὶ πληθύνων καὶ αὐξάνων καὶ ζωοποιῶν πάντας τοὺς ἰδίους δούλους σου· οἱ ἔλεγχοι καὶ αἱ ἀπειλαὶ ὑπάρχουσιν ἡμῖν βοήθεια καὶ δύναμις διὰ τοὺς ἐπιστρέφοντας ἐπὶ σέ δι' ἡμῶν τῶν σῶν δούλων. ἔλθέ κύριε καὶ δός μοι νίκης στέφανον ἐνώπιον τῶν ἀνθρώπων. μὴ ἐπικαλυψάτω (codex ἐπιλαμψάτω) με ὁ σκοτεινὸς αὐτῶν ἀήρ μηδὲ κάπνος αὐτῶν καύσῃ τὴν μορφὴν τῆς ψυχῆς μου, ὅπως διαπεράσω τὰ ὕδατα τῆς ἀβύσσου καὶ μὴ βυθισθῶ ἐν αὐτοῖς. κύριέ μου Ἰησοῦ Χριστέ, μὴ εὕρῃ ὁ ἐχθρὸς τοῦ δύνασθαι κατηγορεῖσάί μου ἐνώπιον σου τοῦ ἀληθινοῦ κριτοῦ, ἀλλ' ἐνδυσόν με τὴν φωτεινὴν σου στολὴν, καὶ . . . . Cetera perierunt.

His adiungamus nonnulla ex iis quae codex Barroccianus 180. ex iisdem desumpta actis praebet. Tenet is textus medium quiddam inter Parisiensem modo a nobis exscriptum et eum quem e duobus codicibus, altero Parisiensi altero Veneto, anno 1851. edidimus. Propius tamen et ipse ad antiquiorem horum actorum rationem in Parisiensi 1468. superstitem accedit necdum leopardo et hoedo humana voce loquentibus destitutus est.

Μαρτύριον τοῦ ἁγίου ἀποστόλου Φιλίππου.

Ὅτε<sup>1</sup> δὲ Φίλιππος ὁ τοῦ Χριστοῦ ἀπόστολος κατεκλείσθη ἐν τῷ ἱερῷ τῆς ἐχίδνης ὑπὸ τοῦ ἡγεμόνος, ὡσαύτως καὶ ὁ Βαρθολομαῖος καὶ ἡ Μαριάμνη καὶ ὁ λεόπαρδος καὶ ὁ ἔριφος, συνήχθησαν οἱ ἱερεῖς ἐπὶ τὸ αὐτὸ ὡς ἄνδρες ἐπτά, καὶ δραμόντες ἐπὶ τὸν ἀνθύπατον κατεβόουν· ὃ ἀνθύπατε τυραννογνόφε (cod. -γνάφε), ἐκδίκησον ἡμᾶς ἀπὸ τῶν ξένων ἀνθρώπων τῶν ἀπαιδεύτων καὶ φθορέων καὶ μάγων καὶ πλανώντων τοὺς ὄχλους. ἀφ' οὗ γὰρ ἐπεδήμησαν εἰς ἡμᾶς, ἐπλήσθη ἡ πόλις πάσης ἀχρήστου πράξεως αὐτῶν· ἀπέκτειναν δὲ καὶ τοὺς ὄφεις τοὺς υἱοὺς τῆς θέας ἡμῶν· ἐκλείσαν δὲ καὶ τὸ ἱερὸν ἡμῶν, καὶ ἡρήμωται ὁ βωμός, καὶ οὐχ εὐρήκαμεν οἶνον, ἵνα πιούσα ἡ ἐχίδνα ὑπνώσει· πολλὰ δὲ νύμφαι καὶ γυναῖκες ἀπῆλθον πρὸς αὐτοὺς καὶ ἀφῆκαν τοὺς ἄνδρας· εἰ δὲ θέλεις γινῶναι ὅτι ὄντως μάγοι εἰσὶν, βλέψον καὶ ἴδε τὸν λεόπαρδον καὶ τὸν ἔριφον ἀνθρωπίνως λαλοῦντα· ἀλλὰ καὶ ἡμᾶς θέλουσιν μαγεῦσαι, λέγοντες· ζήσατε ἐν ἀγνείᾳ, πιστεύσαντες τῷ θεῷ. πῶς δὲ καὶ εἰσῆλθον εἰς τὴν πόλιν; πῶς δὲ καὶ οἱ δράκοντες οὐκ ἐτύφλωσαν αὐτοὺς καὶ ἀνείλον; πῶς δὲ καὶ τὸ αἷμα αὐτῶν οὐκ ἔπιον, ἀλλὰ καὶ ὑπὸ τούτων τῶν μάγων κατεβλήθησαν; εἰ καὶ ταῦτά εἰσιν ἐν τέχνῃ μαγικῇ<sup>2</sup>, ἐν ὅλῃ τῇ κτίσει οὐκ ἐφάνη οὕτως, ἀλλαγῆναι φύσιν καὶ φωνήν, ὅτι τὰ πετεινὰ πέτανται κατὰ τὸ ἴδιον εἶδος, καὶ τὰ τετράποδα καὶ τὰ κτήνη καὶ πᾶν ὃ ἔστιν ἐν τῇ ἰδίᾳ γενέσει. πῶς δὲ καὶ ὁ λεόπαρδος καὶ ὁ ἔριφος ὁμιλοῦσιν αὐτοῖς, ἐκπληττόμεθα.

<sup>1</sup> Haec apud nos in sect. 17 incidunt

<sup>2</sup> Adde πεπραγμένα?

(18) Ἀκούσας δὲ ταῦτα ὁ ἀνθύπατος πλείω ἐξεκαύθη τῷ θυμῷ ὀργῆς τε καὶ ἀπειλῆς, καὶ (*sequitur ἦν sed delendum videtur*) ὀργιζόμενος σφόδρα λέγει πρὸς τοὺς ἱερεῖς· τί ὅτι καὶ τὴν ἐμὴν γυναῖκα ἔχουσι μεθ' ἐαυτῶν; ἀκείθεν ξένα ῥήματα ὀμιλεῖ, καὶ πᾶσαν νύκταν (*sic*) εὐχομένη ξένῳ φωτὶ καταλάμπεται, καὶ ἀναστενάζουσα λέγει· ἤλθεν μοι τὸ ἀληθινὸν φῶς Ἰησοῦς. καγὼ δὲ ἐξελθὼν ἀπὸ τοῦ ἐμοῦ κοιτῶνος ἤθελον διὰ τῆς θυρίδος ἐνοπτρίσασθαι καὶ ἰδεῖν ὅπερ ἔλεγεν φῶς Ἰησοῦν, καὶ ὥσπερ ἀστραπὴ προσαπτήνησέν μοι ὡς ἀποτυφλῶσαί με· καὶ ἐξ ἐκείνου τὴν γυναῖκά μου φοβοῦμαι διὰ τὸν φωτεινὸν αὐτῆς Ἰησοῦν. εἶπατέ μοι οὖν, ὦ ἱερεῖς, ὃ πράξω. οἱ δὲ εἶπαν· ἀνθύπατε, τάχα οὐκέτι ἐσμέν ἱερεῖς· ἀφ' ἧς γὰρ συνέκλεισας αὐτούς, εὐχομένων αὐτῶν ὅλον τὸ ἱερὸν σαλεύεται ἐκ θεμελίων ἢ τάχα συμπίπτει.

(19) Τότε προσέταξεν ὁ ἀνθύπατος ἐξελθόντα<sup>ς</sup> ἐκ τοῦ ἱεροῦ τοὺς περὶ τὸν Φίλιππον ἀγαγεῖν εἰς τὸ βῆμα, εἰπὼν τοῖς δημίοις· ἀποδύσαντες τὸν Φίλιππον διερευνήσατε, ἀλλὰ καὶ ἀμφοτέρους, μήπως εὗρεθῇ τι αὐτῶν τῆς μαγίας (*sic*). ἀπέδυσαν οὖν πρῶτον τὸν Φίλιππον, εἶτα τὸν Βαρθολομαῖον. ἦλθον δὲ ἐπὶ τὴν Μαριάμνην, καὶ σύροντες αὐτὴν ἔλεγον· γυμνώσωμεν καὶ αὐτήν, ἵνα πάντες ἴδωσιν ὅτι γυνὴ οὐσα ἀνδράσιν ἐπακολουθεῖ· αὐτὴ γὰρ μάλιστα ἐν εὐπρεπείᾳ πάσας τὰς γυναῖκας ἀπατᾷ. καὶ λέγει ὁ τύραννος πρὸς τοὺς ἱερεῖς· κηρύξατε εἰς πᾶσαν τὴν πόλιν καὶ περικύκλω, ἵνα ἔλθωσιν πάντες οἱ ἄνδρες καὶ πᾶσαι αἱ γυναῖκες, ὅπως ἴδωσιν τὴν ἀσχημοσύνην αὐτῆς, καὶ μάθωσιν ὅτι ψεύδεται λέγουσα ὅτι οὐκ εἰμὶ γυνή, ἀλλ' ὡς ἀνὴρ συμπορεύεται, καὶ πάντως ὅτι μοιχεύεται ὑπ' αὐτῶν. ἐκέλευσεν δὲ κρεμασθῆναι τὸν Φίλιππον, καὶ τὰ σφυρὰ αὐτοῦ διατμηθῆναι, καὶ κομισθῆναι δέκα κόρακας σιδηροῦς, καὶ διαπεύραντες τὰς πτέρνας αὐτοῦ ἀνακρεμάσασθε κατὰ κεφαλῆς ἀπέναντι τοῦ ἱεροῦ ἐπὶ τινος δένδρου· τὸν δὲ Βαρθολομαῖον ἐκτείνετε ἀπέναντι τοῦ Φιλίππου περονήσαντες τὰς χεῖρας αὐτοῦ· πορθηθέντες (*sic codex*) ἐν τῷ τοίχῳ τοῦ ἱεροῦ τῆς πύλης ἐκτείνετε.

(20) Καὶ ἐγένετο οὕτως. ἐμειδίασαν δὲ ἀμφοτέροι ἐνορῶντες ἀλλήλους ὅ τε Φίλιππος καὶ ὁ Βαρθολομαῖος, ὅτι ἦσαν ἀβασάνιστοι· αἱ γὰρ κολάσεις αὐτῶν ἦσαν βραβεῖα καὶ στέφανοι.

ὅτε δὲ καὶ τὴν Μαριάμνην ἀπέδυσαν, ἐνέβλεψαν ἵνα εἶδωσιν (sic) τὴν γύμνωσιν τοῦ σώματος αὐτῆς· καὶ ἰδοὺ ἡλλάγη εὐθέως ἡ ὁμοίωσις τοῦ σώματος αὐτῆς ἐνώπιον αὐτῆς, καὶ ὁ τύπος αὐτῆς ἐγένετο ὡς κιβωτός· ὑέλίνη γέμουσα φωτός καὶ πυρός· ἐμπροσθεν αὐτῶν, καὶ οὐκ ἠδυνήθησαν ἔτι ἐγγίσει καὶ τὸ σύνολον εἰς τὸν τόπον ἐν ᾧ ἐτύγχανεν, ἀλλὰ ἔφευγον ἅπαντες ἀπ' αὐτῆς.

(21) Ἐλάλησεν δὲ ὁ Φίλιππος μετὰ τοῦ Βαρθολομαίου τῇ Ἑβραϊκῇ διαλέκτῳ· ποῦ Ἰωάννης σήμερον; ἰδοὺ γὰρ ἡμεῖς ἀπολύμεθα τοῦ σώματος, καὶ τίς που ὁ ὑπὲρ ἡμῶν εὐξάμενος; ὅτι ἰδοὺ καὶ εἰς τὴν Μαριάμνην ἐπεχείρησαν παρὰ τὸ καθήκον· ἐβασάνισαν δὲ καὶ τὸν ἔριφον καὶ τὸν λεόπαρδον, καὶ ἰδοὺ πῦρ ἔρριψαν εἰς τὴν οἰκίαν τοῦ Στάχυος λέγοντες ὅτι καυσώμεν αὐτόν, ἐπεὶ αὐτὸς ὑπεδέξατο αὐτούς. θέλεις οὖν, ὦ Βαρθολομαῖε, καὶ ἡμεῖς εἰπώμεν πῦρ ἔλθεῖν ἀπ' οὐρανοῦ καὶ κατακαύσωμεν αὐτούς;

(22) Ὡς δὲ ταῦτα ἦν λέγων ὁ Φίλιππος, ἰδοὺ Ἰωάννης εἰσῆλθεν εἰς τὴν πόλιν αὐτῶν (cod. corrupte τῶν), διακινῶν εἰς τὴν πλατείαν, καὶ ἠρώτησεν· τίνας οὗτοι οἱ ἄνθρωποι, καὶ διατί τιμωροῦνται; οἱ δὲ λέγουσιν αὐτῷ· μὴ οὐκ εἰ ἐκ τῆς πόλεως ἡμῶν; ἐμέ (sic) ἐρωτᾷς περὶ τῶν ξένων τούτων, οἵτινες πολλοὺς ἠδίκησαν; ἔκλεισαν δὲ ἡμῶν καὶ τὰ (codex κατὰ pro καὶ τὰ) εἰδῶλα, καὶ ἐν τῇ μαγίᾳ (ita codex) αὐτῶν ἀνείλον καὶ τοὺς ὄφεις καὶ τοὺς δράκοντας· πολλοὺς δὲ καὶ νεκροὺς ἤγειραν, οἵτινες κατέπληξαν ἡμᾶς πολλὰς κολάσεις ἐξηγούμενοι· ἔχουσι δὲ καὶ λεόπαρδον καὶ ἔριφον, καὶ φωνῇ ἀνθρωπίνῃ βοῶσι κατὰ μικρὸν λέγοντες· Χριστέ μερὶς ἡμῶν ἡ ἀγία, καὶ τοῖς ὀπίσω ἐστῶτα πρὸς τὸν ἐμπροσθέν· τὰ πρόσωπα κατασφραγίζονται καὶ πρὸς ἄλληλα λέγουσιν· ἡ εἰρήνη τοῦ Χριστοῦ καὶ ὁ σταυρὸς μεθ' ὑμῶν. ἔχουσι δὲ κρεμάμενοι καὶ οὗτοι οἱ ξένοι πῦρ αἰτῆσαι ἐξ οὐρανοῦ καὶ κατακαῦσαι ἡμᾶς.

(23) Εἶτα λέγει Ἰωάννης· ἀπέλθωμεν, ὑποδείξατέ μοι αὐτούς. ἤγαγον οὖν τὸν Ἰωάννην ὡς συμπολίτην ὅπου ἦν ὁ Φίλιππος. ἦν δὲ ἐκεῖ πλῆθος ὄχλου καὶ ὁ ἀνθύπατος καὶ οἱ ἱερεῖς. καὶ ἰδὼν ὁ Φίλιππος τὸν Ἰωάννην εἶπεν τῷ Βαρθολομαίῳ Ἑβραϊστί· ἀδελφέ, Ἰωάννης ἦλθεν ὁ ἱερεὺς βαρέκ, ὃ ἐστὶ τὸ ὕδωρ τὸ

ζών. καὶ ὁ Ἰωάννης ἶδεν τὸν Φίλιππον κατὰ κεφαλῆς κρεμάμενον τῶν σφυρῶν καὶ τῶν πτερνῶν· ἶδεν δὲ καὶ τὸν Βαρθολομαῖον ἐκτεταμένον εἰς τὸν τοῖχον τοῦ ἱεροῦ, καὶ εἶπεν αὐτοῖς· τὸ μυστήριον (codex τοῦ μυστηρίου) τοῦ κρεμασθέντος ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ καὶ τοῦ διανεμηθέντος ἐν τῇ σφαίρᾳ τοῦ αἵρος συνέστηκεν (sic; apud nos ex codicibus Parisiensi et Veneto) ἔσται μεθ' ὑμῶν).

(24) Εἶπεν δὲ καὶ τοῖς ἀνθρώποις τῆς πόλεως ἐκείνης· ὡς ἄνθρωποι τῆς Ὀφιορύμου, πόση (cod. ὄση) ἐστὶν ἡ ἄνοια ὑμῶν, ἐν ᾗ ἐστέ· πόση ἐστὶν ἡ ἀνομία ἡ οὐσα μεθ' ὑμῶν. ἐπλανήθητε ἐν τῇ ὁδῷ τῆς πλάνης· πνέων ἔπνευσεν εἰς ὑμᾶς ὁ δράκων καὶ ἐτύφλωσεν ὑμᾶς τυφλοὺς τῇ ψυχῇ καὶ τυφλοὺς τῷ πνεύματι, καὶ ἐπλανήθητε ὑπὸ τοῦ θρησκευομένου ὑφ' ὑμῶν. ἐμβλέψατε εἰς πᾶσαν τὴν κτίσιν εἴτε ἐν τῇ γῇ εἴτε ἐν τοῖς ὕδασιν εἰς.

Exeunte sect. 25. post ἀφανίσω additur: διὰ τὸ ὀργίζον με εἶναι υἱὸν βροντῆς ὠνόμασέν με ὁ Ἰησοῦς.

Hebraica sect. 26 sic scripta sunt: σαβαλλῶν· προუმηνί· δουθαήλ· θαρσελί· ἀνναχαθαεῖ· ἀδῶναβ βατελῶ τελωέ. Tum sequitur τουτέστιν· ὁ πατὴρ τοῦ Χριστοῦ, ὁ μόνος παντοκράτωρ, θεὸς ὃν φρίττουσιν οἱ πάντες αἰῶνες, ὁ δυνατὸς καὶ ἀπροσωπόληπτος δικαστής, οὗ τὸ ὄνομα ἐστὶν ἐν πάσῃ δυναστείᾳ· αἰλωήλ· εὐλογητὸς εἰς τοὺς αἰῶνας etc.

(34) Νῦν οὖν ἀποπληρῶ τὸ προσταχθέν μοι, ὅτι ἐὰν μὴ στρέψητε τὰ κάτω εἰς τὰ ἄνω καὶ τὰ ἄνω εἰς τὰ κάτω, καὶ δεξιὰ εἰς ἀριστερά καὶ τὰ ἀριστερά εἰς δεξιὰ, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τοῦ θεοῦ. μὴ οὖν ὁμοιωθῆτε τῷ ἀντιπαρηλλαγμένῳ τύπῳ, ὅτι ὁ πᾶς κόσμος ἐνήλλακται καὶ πᾶσα ψυχὴ στρεφομένη εἰς σῶμα γίνεται ἐν λήθῃ τῶν ἐπουρανίων. ἡμεῖς δὲ ἔχοντες τὴν τῶν ἐπουρανίων δόξαν μὴ ζητήσωμεν τὸ (codex τὸν) ἔξω, ὅπερ ἐστὶν τὸ σῶμα, ὁ οἶκος τῆς δουλείας.

(36) -- βαδίζουσαι ἀνὰ δύο δύο· καὶ μὴ ὁμιλήτωσαν μετὰ νεανίσκων, ἵνα μὴ πειράσῃ αὐτάς ὁ σατανᾶς· ὁ ὄφις γάρ ἐστιν ἔρπων, καὶ ἐποίησεν τὸν Ἀδὰμ ὀλισθῆναι εἰς θάνατον. οὕτως πάλιν ἔσται ἐν τῷ καιρῷ τούτῳ· ἔσται γὰρ ὁ χρόνος καὶ καιρὸς πονηρός. πολλὰ γυναικες καὶ ἄνδρες καταλείψουσιν τὸ ἔργον

τοῦ γάμου, καὶ ἔσονται [αἱ] μὲν ἐν τῷ ὀνόματι τῆς παρθενίας, ὅλως μὴ γινώσκουσαι ὄνομα παρθενίας καὶ ὅτι ἔχει μεγάλην σφραγιδα καὶ ἔνδοξον. πολλοὶ δὲ ἄνδρες ἔσονται ἐν τῷ καιρῷ ἐκείνῳ ἐν λόγῳ μόνον, ἀλλ' οὐκ ἐν τῇ δυνάμει αὐτοῦ (ita codex)· παρθενίαν γὰρ ἀσκήσουσιν τοῖς μέλεσιν τῆς σαρκός, πορνεύουσιν δὲ ἐν τῇ καρδίᾳ αὐτῶν, καὶ ἡ πορνεία τῶν ὀφθαλμῶν αὐτῶν (codex ὑμῶν) πληθυνθήσεται ὡς κατακλυσμός. θελήσουσιν μάλλον ἀκούειν ἐν ταῖς πειθαναῖς ὥδαῖς<sup>1</sup>, καὶ ἐρεθισθήσονται ἐν ταῖς ἡδοναῖς καὶ ἐπιλάθωνται τῆς γνώσεως τοῦ εὐαγγελίου, καὶ πληρωθήσονται αἱ καρδίαι αὐτῶν κενοτέραις (ita codex, nescio an praestet kainotérais reponere) ὑπερηφανίαις, εὐρεθήσονται δὲ ἐσθιόντες καὶ πίνοντες ἐν τῇ αὐτῶν (codex τῇ ἐν αὐτῷ) πανουργίᾳ· ἐπιλησθήσονται γὰρ τῆς ἀγίας ἐντολῆς καὶ ἀθετήσουσιν αὐτήν. διεστραμμένη ἐστὶν ἡ γενεὰ ἐκείνη, ἀλλὰ μακάριός ἐστιν ὁ ἀναχωρῶν εἰς τὰ ταμία (sic codex) αὐτοῦ, ὅτι οἱ ἱκανοὶ (codex ὅτι οἰκανοὶ) ἔσονται ἀναπαυόμενοι ἐν δόξῃ ἀπὸ τῆς ἀπειλῆς τοῦ σώματος αὐτῶν. οὐκ οἶδας, ὦ Βαρθολομαῖ, ὅτι ὁ λόγος τοῦ κυρίου ἡμῶν ζωὴ ἐστὶν ἀληθινή καὶ γνώσις; εἴπεν γὰρ διδάσκων ἡμᾶς ὅτι πᾶς ὁ ἐμβλέψας εἰς γυναῖκα τοῦ πλησίον αὐτοῦ καὶ ἐπιθυμήσας αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. καὶ ὁ κορυφαῖος δὲ Πέτρος ἔφυγεν ἐκ προσώπου γυναικός· τὴν γὰρ θυγατέρα (ita) αὐτοῦ εὗσπτον οὖσαν<sup>2</sup> . . . . ἐπὶ τῇ εὐμορφίᾳ. καὶ ὁ μακαριώτατος Πέτρος ἠΰξατο, καὶ ἐγένετο ἐν παραλύσει ἡ θυγάτηρ αὐτοῦ. ἀρα οὖν ἡ ἐπιθυμία ἢ ἐν τοῖς ὀφθαλμοῖς πορνεία ἐστίν; ναί. εἶδεν γάρ, φησὶν, Εὐὰ τὸ φυτὸν ὅτι ὠραῖόν ἐστιν τοῖς ὀφθαλμοῖς τοῦ κατανοῆσαι καὶ καλὸν εἰς βρώσιν. ἰδοὺ οὖν ὅτι ἡ ἐπιθυμία τῶν ὀφθαλμῶν ὁδηγός ἐστιν τῆς μοιχίας (sic), καὶ αὕτη ἐστὶν ἡ ἀπατήσασα τὴν καρδίαν Εὐᾶς. πᾶν δὲ φυτὸν ἐὰν τμηθῇ μόνον, μεῖνῃ δὲ εἰς τὴν γῆν ἢ ῥίζα, πάλιν φύεται. ἐκριζώσατε οὖν τὴν ἐπιθυμίαν

<sup>1</sup> Codex habet πηθανεωδεσει. Ex hoc scripturae monstro clarum erit quantopere textus corruptus sit. Certe locis haud paucis quae descripsimus emendationem sibi poscere videntur.

<sup>2</sup> Codex pergit καὶ ἤδη γεγενῆσθαι (scriptum est ἡδε γεγενεῖσθαι) quae corrupta vel imperfecta esse apparet.

τῆς καρδίας, ἵνα φαιδροῖς ὄμμασιν ἴδῃτε τὸν Χριστόν. ταῦτα εἰπὼν πρὸς τὸν λαὸν στραφεὶς λέγει τῷ Βαρθολομαίῳ· τὴν ἐκκλησίαν ἣν μέλλεις οἰκοδομεῖν, οὕτως οἰκοδόμησον, ἔχουσάν τιναν (sic) μεσότοιχον, μήποτε σκοτισθῶσιν αἱ προσευχαὶ τῶν νεοφύτων ἐν τῇ ὁράσει τῶν ὀφθαλμῶν, καὶ ἡ ὑπακοὴ τῶν παρθένων ἔστω ἀγία καὶ μόναι ἡσυχάζετωσαν, ἐν δὲ ταῖς προόδοις βαδιζέτωσαν δύο δύο. ἐχέτω οὖν ἡ παρθενία αὐτῶν τὴν τάξιν σεμνήν, ἵνα ἡ ψυχὴ αὐτῶν δοξασθῇ ἐν τοῖς ὑψίστοις, μήποτε ὁ κόσμος αὐτῶν ἔσται κενός. οὕτως οὖν κήρυξον ἀγιασμόν. λέγει ὁ Βαρθολομαῖος τῷ Φιλίππῳ· διατὶ τῷ καιρῷ ἐκεῖνῳ, ἐν ᾧ ὑπῆρχεν μεθ' ἡμῶν ὁ σωτὴρ, οὐ διεχώρισεν ἡμᾶς ἀπὸ τῶν παρθένων μέχρις ἡμέρας μᾶς· λέγει ὁ Φίλιππος· οὐκ οἶδας, ὦ Βαρθολομαῖε, ὅτι ἔτε ὁ ἥλιος λάμπει (codex λαμβάνει) ὅλος ὁ κόσμος πληροῦται τοῦ φωτός· δύνοντος δὲ αὐτοῦ ἀπλοῦται τὸ σκότος, καὶ τὰ θηρία ἐξέρχονται. οὗτός ἐστιν καὶ ὁ ἡμέτερος τύπος· ὅτε ἦν μεθ' ἡμῶν ὁ Ἰησοῦς, πάντες ἡμεῖν ἐν τῇ δόξῃ αὐτοῦ, καὶ ἡ χάρις ἡμῶν καὶ ἡ δωρεὰ ἦν κύκλῳ ἡμῶν, καὶ νοεροὶ ἡμεῖν τῇ καρδίᾳ, καὶ οὐκ ἠδύνατο οὐδεμία σκιά οἰκῆσαι ἐν καρδίᾳ ἡμῶν ἐνεκεν ἀμαρτίας· νῦν δὲ ἐν οὐρανοῖς ἐστὶν παρὰ τῷ πατρὶ, καὶ οὐ καταλείπει ἡμᾶς. πολλοὶ δὲ ἐλεύσονται ἐπενδύμασιν ψευδέσιν, λέγοντες ὅτι λατρεύομεν ἐν τῇ διακονίᾳ τῇ ἀγίᾳ, καὶ ἡ λατρεία αὐτῶν ἐστὶν μετὰ τῶν εἰδώλων, καὶ καταλείψουσιν τὰς παραδεδομένας αὐτοῖς ἐντολάς. *Iam sequuntur quae accurate textui nostro respondent initio sectionis 37 scripto: σὺ δὲ ὦ Βαρθολομαῖε γενοῦ καλὸς δοκιμαστής, καὶ δὸς τὰς παραγγελίας ταύτας etc. In iis vero quae ad finem actorum leguntur magna rursus utriusque textus differentia est.*

### III. AD

### ACTA THOMAE.

In libro bibliothecae Regiae Monacensis (apud Ign. Hardt. cod. Gr. 252.) praeter alias reliquias litteris uncialibus scriptas inveni quae extremo capite actuum Thomae

olim legebantur. Quae quum a textu ad finem libri ἡ τελείωσις θωμᾶ τοῦ ἀποστόλου a nobis edito satis differant, passim vero ad Latinas Abdiae historias tantopere accedant ut ex simillimo fonte Graeco Pseudo-Abdias Latina sua hausisse censendus sit, adponam hoc loco quae e litura codicis Monacensis eruere mihi contigit. Hoc autem ita faciam ut manifesta vitia statim corrigam, postquam ipsa codicis scriptura in Anecdotis meis sacr. et profan. 1861. pag. 238 sq. fideliter exhibita est.

σιν αὐτοῖς ἐποιεῖτο. Συνέβη δὲ οὐ μετὰ πολὺν χρόνον ἕνα τῶν παιδῶν μισδαίου πληγῆναι ὑπὸ δαίμονος. καὶ οὐδείς ἤδυνήθη θεραπεῦσαι αὐτόν· πᾶν γὰρ ἦν χαλεπὸς ὁ δαίμων· ἐνεθυμήθη δὲ μισδός<sup>1</sup> ὁ βασιλεὺς ἀνοίξαι τὸν τάφον· καὶ ἄρας τῶν ὀστέων . . . .<sup>2</sup> τοῦ ἀποστόλου θωμᾶ - -<sup>3</sup> τράχηλον τοῦ υἱοῦ μου καὶ θεραπευθήσεται<sup>4</sup>. ἀπῆει<sup>5</sup> οὖν ποιῆσαι ὃ ἐνεθυμήθη ὁ μισδός ὁ βασιλεὺς. ὁ δὲ ἀπόστολος θωμᾶς ἐπιφανείς αὐτῷ εἶπεν· εἰς ζῶντας οὐκ ἐπίστευσας, καὶ εἰς νεκροὺς πιστεύεις; πλὴν μὴ φοβῶ, ἐπεὶ σπλαγχνίζεται εἰς σέ καὶ ἐλεήσει σε ὁ κύριος ἰησοῦς· χριστὸς διὰ τὴν αὐτοῦ χρηστότητα<sup>6</sup>. ἀπελθὼν δὲ καὶ ἀνοίξας οὐχ εὗρεν ὅστέα ἐκεῖ· εἰς γὰρ τῶν ἀδελφῶν κλέψας τὸ λείψανον τοῦ μακαρίου ἀπήνεγκεν εἰς τὴν μεσοποταμίαν<sup>7</sup>. ἀπὸ δὲ τοῦ τόπου τοῦ μνημείου, ἔνθα τὰ ὀστᾶ ἔκειτο, χοῦν λαβὼν περιέβη-

<sup>1</sup> Codex h. l. μισδέως, antea μισδαίου.

<sup>2</sup> Octo litterae interiectae videntur. Possis conlicere τοῦ σώματος, sed fere autou mihi videbar assequi sequentibus tribus litteris ut επι.

<sup>3</sup> Perlit versus; et iam is qui praecedit, πστολου θωμα, tegumento libri obtectus est. Simile quid ut εἴπω ἐπὶ τὸν scriptum erat.

<sup>4</sup> Confer ad haec Ps. Abd. XXV: „Quibus addidit dominus hanc gratiam, ut cum Mesdei filius correptus esset a daemonio, nec quisquam qui eum sanaret posset inveniri, successit huiusmodi Mesdeo sententia ut diceret: Vado et aperio sepulchrum, et tollens ossa de corpore apostoli suspendam filio meo, et curabitur.“

<sup>5</sup> Codex ἀπέλει.

<sup>6</sup> Confer huc l. l. Ascendebat igitur secundum cogitationes Mesdeus ad montem, et revelavit ei se Thomas dicens: In viventes non credidisti, et in mortuos credis? Sed ne timeas; miserebitur et tui dominus Iesus, et exhibebit tibi viscera misericordiae suae propter bonitatem suam.

<sup>7</sup> Pergit Latinus textus sic: Verum ubi ascendit Mesdeus, reserato sepulchro ossa invenire non potuit; quia iampridem reliquias sanctas quidam de fratribus rapuerant et in urbe Edessa sepelierant.

κεν τῷ υἱῷ αὐτοῦ καὶ εἶπεν· πιστεύω [εἰς] σέ χριστέ νῦν, ὅτι<sup>8</sup> κα[τέλιπέν με ἐκεῖ]νος ὁ ταρασσών τοὺς ἀνθρώπους καὶ ἀντικείμενος αὐτοῖς, ἵνα μὴ ἴδωσίν σε<sup>9</sup>. καὶ κρεμάσαντος αὐτοῦ τῷ παιδί, ὑγιῆς ὁ παῖς ἐγένετο<sup>10</sup>: συνηθροίζετο (cod. συνειθρύζετο) δὲ καὶ μισδός ὁ βασιλεὺς μετὰ τῶν ἀδελφῶν καὶ ὑπέκλινεν τὴν κεφαλὴν αὐτοῦ ὑπὸ τὰς χεῖρας σιφόρου: ἔλεγεν δὲ τοῖς ἀδελφοῖς ὁ σίφορ· εὐχεσθε ὑπὲρ τοῦ μισδαίου (sic h. l.) τοῦ βασιλέως, ἵνα παρὰ ἰησοῦ χριστοῦ εὐσπλαγχνίαν δέξηται, καὶ ἀμνησικαχήσει (cod. ἀμνησικακεῖσι) αὐτῷ. πάντες δὲ ἐν συμφωνίᾳ χαίροντες ὑπὲρ αὐτοῦ προσευχὴν ἐποιοῦντο. ὁ δὲ φιλάνθρωπος δεσπότης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων παρεῖχεν τῷ<sup>11</sup> μισδέῳ τὴν εἰς αὐτὸν ἐλπίδα. ὑπήγετο οὖν μετὰ τοῦ πλήθους τῶν πιστευόντων, δοξάζων πατέρα καὶ υἱὸν καὶ ἄγιον πνεῦμα· ᾧ κράτος καὶ μεγαλοπρέπεια νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.<sup>12</sup>

Eundem de ultimis Thomae rebus tractatum codex Bodleianus (Clarke 43) continet, ita tamen ut quae gnosticae originis vestigia in nostro textu Parisiensi supersunt consulto extincta videantur. Legitur enim ibi sic:

Μαρτύριον τοῦ ἀγίου καὶ πανευφήμου ἀποστόλου θωμᾶ.

Ἐξεληθόντος δὲ τοῦ ἀποστόλου κατὰ τὴν πρόσταξιν τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ ὥφθη αὐτῷ ὁ

<sup>8</sup> ὅτι scribendum videbatur, quamquam ex codice sicut exscripsimus.

<sup>9</sup> Pseudo-Abdias pergit: *Eu tamen quaecunque rex in sepulchro reperit humi vel stercoris, supra quae iacuerant reliquiae apostoli, auferens Mesdeus et alligans filio suo ait: Credo tibi Christe nunc, quia recessit a me ille qui hominum turbat affectus, ne ad te visendum summa properatione contendam* (corrigendum videtur *contendant*).

<sup>10</sup> Cf. ad haec cum reliquis ea quae apud Pseudo-Abdiam sequuntur: *Itaque ubi suspendit illa puero, statim sanatus est ex illa hora. Et factum est gaudium magnum inter fratres super conversione regis ad regem coelestem Christum Iesum: cui honor et gloria in perpetua saecula, Amen.*

<sup>11</sup> Ita fere quae periere supplenda sunt.

<sup>12</sup> (cf. apud nos sect. 17. p. 204) Ceterum in reliquis eiusdem codicis palimpsestis etiam aliam actorem Thomae partem invenimus cum ipso actorem initio coniunctam hunc in modum: *πρᾶξις τοῦ ἀγίου θωμᾶ τοῦ ἀποστόλου· ὅτε τὸ ἐν οὐρανοῖς παλάτιον ᾧ κοδόμησεν* (cod. ὁ κοδόμησεν). Κατ' ἐκείνον τὸν καιρὸν ἦσαν πάντες οἱ ἀπόστολοι ἐν ἱεροσολύμοις, καὶ διεῖλαν (cod. διῆλαν) τὰ κλήματα (cod. κλήμ.) τῆς οἰκουμένης, καὶ ἔβαλον κλήρους.

κύριος εἰρηκῶς αὐτῷ· εἰρήνη σοί, μαθητά μου καὶ ἀπόστολε. πεσὼν δὲ ὁ ἀπόστολος κατὰ πρόσωπον ἐπὶ τὴν γῆν ἐδέετο τοῦ κυρίου ὅπως ἀποκαλύψῃ αὐτῷ τὰ περὶ τῆς τιμίας αὐτοῦ ἐξόδου. εἰρήκει δὲ αὐτῷ ὁ κύριος ὅτι μισδαῖος ποιεῖται κατὰ σοῦ σκέψιν τοῦ τάχιόν σε ἀπολέσαι· ἀλλ' ἰδοὺ ἔρχεται πρὸς με. καὶ κατασφραγίσας αὐτὸν ἀνῆλθεν εἰς τοὺς οὐρανούς. ὁ δὲ ἀπόστολος ἐδίδασκεν τῷ λαῷ, καὶ προσετίθετο ἡ ποιμνὴ τοῦ χριστοῦ. τινὲς δὲ μισόχριστοι ἄνδρες διέβαλον αὐτὸν πρὸς τὸν βασιλεῖα μισδόν, λέγοντες ὅτι ἀπόλεσον τὸν μάγον τοῦτον τὸν καταλυμηνάμενον καὶ ἀπατῶντα τὸν λαὸν ἐπὶ νέῳ θεῷ ἐν ᾧ κηρύσσει, ἔτι δὲ καὶ τῇ σῇ δεσποίνῃ καὶ τῷ σῷ υἱῷ\*. ταῦτα ἀκούσας μισδὸς ἀνεξ-ετάστως ἐκέλευσεν συλλαβέσθαι αὐτὸν καὶ ἐν τῇ φυλακῇ ἐγκλεί-σαι. οἱ δὲ τάχιον ποιήσαντες τὸ προσταχθὲν αὐτοῖς ἔβαλον αὐ-τὸν ἐν φυλακῇ σφραγίσαντες. ἀκούσασαι δὲ αἱ πιστεύσασαι γυναῖκες τῷ θεῷ ὅτι ἰούδας<sup>1</sup> συνεκλείσθη, δώσασαι [πρὸς] τοὺς τηρούντας (ευδ. τηρῶντας) φύλακας χρήματα πολλὰ εἰσέεισαν (sic) πρὸς αὐτὸν ἐν τῇ εἰρκτῇ. ὁ δὲ ἀπόστολος λέγει [πρὸς] αὐ-τάς· θυγατέρες μου, δοῦλαι ἰησοῦ χριστοῦ, ἀκούσατέ μου. ἐν τῇ τελευταίᾳ μου ἡμέρᾳ ὑμῖν ἀποστέλλω τὸν λόγον μου τοῦ μὴ λαλῆσαι ἔτι ἐν σώματι· ἰδοὺ γὰρ αἴρομαι ἄνω πρὸς τὸν κύριόν μου ἰησοῦν χριστὸν τὸν ἐλεήσαντά με, τὸν ταπεινώσαντα ἑαυτὸν ἄχρι τῆς ἐμῆς μικρότητος. χαίρω δὲ ὅτι ὁ καιρὸς ἐγγύς τῆς ἀπαλλαγῆς μου ἐνταῦθα, ὅπως ἀπελθὼν ἀπολάβω μου τὸν μισθὸν ἐν τελείᾳ· δίκαιος γάρ ἐστιν ὁ ἐμὸς δεσπότης. Πληρώσας δὲ πρὸς αὐτάς τὸν λόγον εἶπεν· ὁ σωτὴρ μου ὁ ὑπομείνας πολλὰ δι' ἡμᾶς, γενέσθωσαν τὰ ἐλέη σου ἐφ' ἡμᾶς. καὶ ἀπέλυσεν αὐ-τάς εἰπὼν· ἡ χάρις τοῦ ἀγίου πνεύματος ἔσται μεθ' ὑμῶν. ἐκεῖ-ναι δὲ ἔλυποντο καὶ ἔκλαιον, εἰδυῖαι ὅτι ἐμελλεν ἀπολέσαι αὐ-τὸν μισδαῖος ὁ βασιλεὺς. ὁ δὲ ἰούδας<sup>2</sup> ἤκουσεν τοὺς φύλακας πρὸς ἑαυτοὺς μαχομένους καὶ λέγοντας· ἔτι ἀπέλθωμεν καὶ ἀναγγεῖλωμεν τῷ βασιλεῖ ὅτι ἡ γυνή σου καὶ ὁ υἱός σου ἀπέρ-χονται πρὸς τὴν φυλακὴν ἐπὶ τὸν μάγον τοῦτον, καὶ δι' αὐτούς

\* Deest verbum.

<sup>1</sup> Ut hoc loco etiam infra semel *Iudas* pro *Thoma* per errorem scriptum est.

<sup>2</sup> Corrigendum Σωμᾶς. Ab hoc inde loco cf. textum Par. pag. 236. sect. 8.

ἀπολέσει αὐτὸν ἐν τάχει. ἅμα δὲ καὶ ἔωθεν ἀναστάντες ἀπῆλθον πρὸς μισδῆον τὸν βασιλέα καὶ εἶπον· ἀπόλυσον δέσποτα τὸν φαρμακὸν ἐκεῖνον, ἢ ἀλλαχοῦ φρουρηθῆναι κέλευσον. οὕς γὰρ ἡ σὴ εὐτυχότης δεσμώτας συνέσχεν<sup>3</sup>, κλείσαντες δὲ ἐν ὥρᾳ τὰς θύρας ἀσφαλίσάμενοι, διεγειρόμενοι ἀνεωγμένους αὐτάς εὐρίσκομεν· ἀλλὰ καὶ ἡ γυνή σου καὶ ὁ υἱός σου μετὰ τῶν λοιπῶν ἐκείνων οὐκ ἀφίστανται τοῦ ἀνδρός. Ἰαῦτα δὲ ἀκούσας ὁ βασιλεὺς ἦλθεν ἐπισκεψάμενος (sic codex) τὰς σφραγίδας, αἷς περιβεβλήκει ταῖς θύραις, καὶ εὗρεν αὐτάς ὥσπερ ἦσαν. λέγει οὖν τοῖς δεσμοφύλαξιν· τί οὖν ψεύδεσθε; καὶ γὰρ αἱ σφραγίδες αὗται σῶναι διατελοῦσιν, καὶ πῶς λέγετε τὴν τερτίαν καὶ μυγδονίαν ἅμα τῷ υἱῷ μου εἰσέρχεσθαι ἐν τῷ δεσμωτηρίῳ; καὶ οἱ φύλακες εἶπον· ἡμεῖς τὰ ἀληθῆ εἶπαμέν σοι, βασιλεῦ. μετὰ δὲ ταῦτα εἰσῆλθεν ὁ βασιλεὺς εἰς τὸ δεσμωτήριον καὶ μετεπέμψατο τὸν ἀπόστολον. Ἐλθόντος δὲ αὐτοῦ, ἀποξώσαντες αὐτὸν ἔστησαν πρὸ τοῦ βήματος. ὁ δὲ βασιλεὺς<sup>4</sup> εἶπεν· δούλος ὑπάρχεις ἢ ἐλεύθερος; καὶ ὁ θωμᾶς· ἐνός εἰμι δούλος· σὺ τὴν κατ' ἐμοῦ ἐξουσίαν οὐκ ἔχεις οὐδ' ὄλω. καὶ φησὶν ὁ μισδαῖος· δραπετεύσας εἰς ταύτην ἀφίκου τὴν χώραν; καὶ ὁ θωμᾶς· ἦλθον ἐνταῦθα ἵνα πολλοὺς σώσω, καὶ γὰρ διὰ τῶν χειρῶν σου ἀποστῶ ἀπὸ τοῦ σώματός μου. λέγει πρὸς αὐτὸν ὁ μισδαῖος· τίς σου ἐστὶν ὁ δεσπότης; καὶ τί αὐτοῦ τὸ ὄνομα; καὶ ἐκ ποίας χώρας ὑπάρχεις; καὶ ὁ θωμᾶς· οὐ δύνασαι ἀκοῦσαι τὸ ἀληθινὸν ὄνομα αὐτοῦ ἐν τῷ καιρῷ τούτῳ. λέγω δέ σοι τὸ πρόσκαιρον αὐτοῦ (propterea αὐτῷ?) ἐπιτεθὲν<sup>5</sup> ὄνομα· Ἰησοῦς ἐστὶν ὁ χριστός. καὶ ὁ μισδαῖος φησιν· ἐγὼ οὐκ ἠπείχθην<sup>6</sup> σε ἀπολέσαι, ἀλλ' ἠνεσχόμην· σὺ δὲ ἐπίδοσιν<sup>7</sup> ἐποιήσω τῶν σῶν ἔργων, ὥστε τὰ φάρμακά σου ἀκουσθῆναι ἐν πάσῃ χώρᾳ. ἀλλὰ καὶ νῦν πράξω τὸ κατὰ σοῦ τέλος, ἵνα σου τὰ φάρμακα συναπόληται καὶ καθαριεύσῃ<sup>8</sup> ἡμῶν

<sup>3</sup> Haec ita in codice scripta sunt; at vix integra sunt.

<sup>4</sup> Huc confer sect. 4. apud nos.

<sup>5</sup> Male typis exscriptum pag. 237. ἐπιτεθὲν.

<sup>6</sup> ἠπείχθην: codex ἠπήχθην. Eandem scripturam etiam Parisiensis codex praebet, quae et ipsa ἠπείχθην non ἀπήχθην corrigenda erat.

<sup>7</sup> ita codex; Parisiensis ἀπόδοσιν.

<sup>8</sup> ita scriptum est; rectius vel certe usitatius Parisiensis καθαρεύσῃ.

τὸ ἔθνος. καὶ ὁ θωμᾶς ἔφη· ταῦτα ἃ λέγεις (cod. λέγει) φάρμακα εὖ ἔσται μοι καὶ τῶν ἐντεῦθεν μηδέποτε ἀφιστάμενα ἔσται. Λεγομένων<sup>9</sup> δὲ τούτων ὁ μισδαῖος ἐβουλεύετο ποίῳ τρόπῳ φονεύσει τὸν ἀπόστολον· ἐφοβεῖτο γὰρ τὸν περιστῶτα λαὸν τῶν πιστευσάντων. καὶ ἀναστὰς παρέλαβεν τὸν θωμᾶν ἔξω τῆς πόλεως· συνηκολούθουν δὲ αὐτῷ ὀλίγοι στρατιῶται μεθ' ὀπλῶν. οἱ δὲ ὄχλοι ὑπενόουν τὸν βασιλέα βουλεύεσθαι περὶ αὐτοῦ, καὶ ἐστῶτες προσεῖχον αὐτῷ. ὡς δὲ προῆλθον τρία στάδια, παρέδωκεν αὐτὸν στρατιώταις τέσσαρσιν καὶ ἐνὶ τῶν πολεμαρχῶν, προστάξας αὐτοῖς εἰς ὅρος αὐτὸν λογχιάσαι· αὐτὸς δὲ εἰς τὴν πόλιν ὑπέστρεφεν. Οἱ δὲ<sup>10</sup> παρόντες ἔτρεχον ἐπὶ τὸν θωμᾶν ἀρπάσαι αὐτὸν προθυμούμενοι· αὐτὸς δὲ ἐπήγετο (Par. ἀπήγετο) συμπαρομαρτούντων αὐτῷ τῶν στρατιωτῶν, ἀνά δύο ἐπ' ἀμφοτέρα μέρη . . .<sup>11</sup> καὶ ἅμα βαδίζων ὁ θωμᾶς ἔλεγεν· ὦ τὰ κρύφια σου μυστήρια, ἰησοῦ, ὅτι μέχρι τῆς τοῦ βίου τελευτῆς ἐν ἡμῖν πληροῦνται· ὦ τοῦ πλούτου τῆς χάριτός σου . . .<sup>12</sup> ἰδοὺ γὰρ πῶς τέσσαρες διειλήφασίν με· ἐπειδήπερ ἐκ τῶν τεσσάρων στοιχείων (his fragmentum exit).

## IV.

## ACTA PETRI ET ANDREAE

## E X

COD. BAROCC. 180.

Πράξεις<sup>1</sup> τῶν ἁγίων ἀποστόλων Πέτρου καὶ Ἀνδρέου.

Ἐγένετο ὡς ἐξηλθεν ὁ ἀπόστολος τοῦ Χριστοῦ Ἀνδρέας ἔξω

<sup>9</sup> His verbis sectio 5. apud nos incipit.<sup>10</sup> Haec sectioni 6. respondent.<sup>11</sup> Sequuntur haec: μετακαχειρισάμενον τὰς φλαμίας (sic) τοῦ πολεμάρχου· ταῖς χερσὶν αὐτῶν κατέχοντες, quae admodum corrupta esse apparet. Parisiensis scriptura est: μετακαχειρισμένοι διὰ φαρμακίας, τοῦ πολεμάρχου τῆς χειρὸς αὐτὸν κατέχοντος.<sup>12</sup> Sequuntur rursus corrupta: συγχωρεῖς ἡμῖν τοῦ κατὰ σώματος πόθου. Parisiensis: ὅτι μέχρι τῆς τ. βι. τελ. ἐν ἡμ. πληροῦται ὁ πλοῦτος τῆς χαρ. σου ἐκεῖνος, ὃς οὐ συγχωρεῖ ἡμῖν ἔσεσθαι κατὰ τὸ σῶμα ἀπατεῖς.<sup>1</sup> Codex πράξεις, hoc accentu.

Apocalypsa. apocryph. ed. Tischendorfi.

τῆς πόλεως τῶν ἀνθρωποφάγων, καὶ ἰδοὺ νεφέλη φωτεινὴ ἤρπασεν αὐτόν, καὶ τοῦτον ἀπένεγκεν (sic) ἐν τῷ ὄρει οὗ τὴν Πέτρος καὶ Ματθαίος καὶ Ἀλέξανδρος καθεζόμενοι. ὁ δὲ ἰδὼν αὐτούς, ἠσπάσαντο αὐτὸν μετὰ πολλῆς χαρᾶς. τότε λέγει αὐτῷ ὁ Πέτρος· τί σοι γέγονεν, ἀδελφε Ἀνδρέα; ἄραγε ἐσπειρας τὸν λόγον τῆς ἀληθείας ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων ἢ οὐ; λέγει αὐτῷ Ἀνδρέας· ναί, πάτερ Πέτρε, δι' εὐχῶν σου· ἀλλὰ πολλὰ κακά μοι ἐδειξαν<sup>2</sup> οἱ ἄνδρες τῆς πόλεως ἐκείνης. ἔσυρον γὰρ με ἐν τῇ πλατείᾳ οἱ ἄνδρες τῆς πόλεως ἐκείνης ἡμέρας τρεῖς, ὥστε τὸ αἷμά μου μολύναι (cod. μολύναι) τὴν πλατείαν ὅλην. λέγει αὐτῷ ὁ Πέτρος· ἀνδρίζου ἐν κυρίῳ, ἀδελφε Ἀνδρέα, καὶ δεῦρο ἀνάπαυσαι (cod. -σε) ἐκ τοῦ κόπου σου. ὁ γὰρ γεωργὸς ὁ καλὸς εἰς πονικῶς (cod. πονικὸς, sed saepissime o et ω confundi) γεωργήσῃ τὴν γῆν, καὶ καρπὸν φέρει, καὶ εὐθέως πᾶς ὁ κόπος αὐτοῦ εἰς χαρὰν γενήσεται· εἰ δὲ κοπιᾷσει καὶ οὐ καρποφορήσῃ (cod. -ρίσῃ) ἡ χώρα αὐτοῦ, διπλοῦν ἔχει τὸν κόπον.

Ταῦτα δὲ αὐτοῦ λέγοντος ἐφάνη αὐτοῖς ὁ κύριος Ἰησοῦς Χριστὸς ἐν μορφῇ παιδίου καὶ λέγει αὐτοῖς· χαῖρε, Πέτρε ἐπίσκοπε ὅλης τῆς ἐκκλησίας μου· χαῖρε, Ἀνδρέα. οἱ συνκληρονόμοι μου, ἀνδρίζεσθε καὶ ἀγωνίζεσθε ὑπὲρ τῆς ἀνθρωπότητος. ἀμὴν γὰρ λέγω ὑμῖν, κόπους ὑπομένετε ἐν τῷ κόσμῳ τούτῳ ὑπὲρ τῆς ἀνθρωπότητος . . . .<sup>3</sup> ἐν μιᾷ ὥρᾳ ἀνάσεως ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου. ἀναστάντες οὖν πορεύεσθε ἐν τῇ πόλει τῶν βαρβάρων καὶ κηρύξατε ἐν αὐτῇ, καὶ γὰρ ἔσομαι μεθ' ὑμῶν ἐν τοῖς θαύμασιν<sup>4</sup> τοῖς γινομένοις ἐν αὐτῇ διὰ τῶν χειρῶν ὑμῶν. ἀσπασάμενος δὲ αὐτοὺς ὁ κύριος Ἰησοῦς ἀνῆλθεν εἰς τοὺς οὐρανούς ἐν δόξῃ.

Πέτρος δὲ καὶ Ἀνδρέας καὶ Ἀλέξανδρος καὶ Ροῦφος καὶ Ματθαίος ἐπορεύθησαν εἰς τὴν πόλιν τῶν βαρβάρων. ἐγγισάντων δὲ αὐτῶν τῇ πόλει, ἀποκριθεὶς (cod. add δὲ) ὁ Ἀνδρέας εἶπεν τῷ Πέτρῳ· πάτερ Πέτρε, ἄραγε ἔχομεν (cod. ἔχωμεν) πάλιν κό-

<sup>2</sup> ita exscripsi. Woogius ἐνδείξαν. Nescio uter nostrum falsus sit.

<sup>3</sup> Quae h. l. exciderunt, ita fere cum Woogio supplenda erunt: ἀλλὰ παρσεῖτε, ἐγὼ ἀναπαύσω ὑμᾶς.

<sup>4</sup> ita codex, non θαυμασίως, quod Woogius dedit.

πους ὑπομεῖναι ἐν τῇ πόλει ταύτῃ ὡς καὶ ἐν τῇ χώρᾳ τῶν ἀν-  
θρωποφάγων; λέγει αὐτῷ Πέτρος· οὐκ οἶδα. ἀλλ' ἰδοὺ ἔστιν  
(hoc acc. ipse cod.) γέρων ἐμπροσθεν ἡμῶν σπεύρων ἐν τῷ ἀγρῷ  
αὐτοῦ. ἐὰν φθάσωμεν ἕως αὐτοῦ, ἐρώμεν<sup>5</sup> αὐτῷ· δὲς ἡμῖν ἄρ-  
τον. καὶ ἐὰν δώῃ ἡμῖν ἄρτον, γινώμεν ὅτι οὐ κοπιῶμεν ἐν τῇ  
πόλει ταύτῃ· εἰ δὲ ἡμῖν εἴπῃ ὅτι ἄρτον οὐκ ἔχομεν (cod. ἔχωμεν),  
πάλιν γινώμεν ὅτι πάλιν κόπος ἡμᾶς<sup>6</sup> μένει. ὡς δὲ ἤγγισαν τῷ  
γέροντι, λέγει αὐτῷ Πέτρος· χαῖρε, γεωργέ. ὁ δὲ γεωργὸς λέγει  
αὐτοῖς· χαίρετε καὶ ὑμεῖς, ἔμποροι. λέγει αὐτῷ ὁ Πέτρος· ἔστιν  
σοι ἄρτος, ἵνα παρέχεις (sic cod.) τοῖς παιδίοις τούτοις (cod.  
τῶν παιδίων τούτων, sed paullo post ὑμῖν), ἐπειδὴ ὑστερήθη-  
μεν; λέγει αὐτοῖς ὁ γέρων· ὑπομείνατε ὀλίγον καὶ προσέχετε  
τῶν βοῶν καὶ τοῦ ἀρότρου καὶ τοῦ ἀγροῦ, ἵνα πορευθῶ ἐν τῇ  
πόλει καὶ παρέχω ὑμῖν ἄρτους. λέγει αὐτῷ Πέτρος· ἐὰν ξeno-  
δοχήσῃς ἡμᾶς, ἡμεῖς ἐπιτηροῦμεν τὸ ζεῦγος καὶ τὸν ἀγρόν. λέ-  
γει ὁ γέρων· ναί. λέγει αὐτῷ ὁ Πέτρος· εἴτα οἱ βόες ὑμῶν εἰσὶν;  
λέγει ὁ γέρων· οὐχί· μεμίσθωμαι αὐτούς. λέγει αὐτῷ ὁ Πέτρος·  
πορεύου ἐν τῇ πόλει. καὶ ἐπορεύθη ὁ γέρων ἐν τῇ πόλει. καὶ ἀνα-  
στὰς ὁ Πέτρος διεζώσατο τὸν ἑαυτοῦ ἐπενδύτην καὶ τὸ λέντιον, καὶ  
λέγει πρὸς τὸν Ἀνδρέαν ὅτι οὐκ ἔστιν ἡμῖν πρέπον ἀναπαύεσθαι καὶ  
ἀργεῖν, μάλιστα δὲ ὑπὲρ ἡμῶν κοπιῶντος<sup>7</sup> τοῦ γέροντος, ἀφεί-  
(sic) τὸ ἔργον αὐτοῦ. τότε ὁ Πέτρος ἀψάμενος τοῦ ἀρότρου ἔσπειρεν  
(cod. ἐπηρεν) τὸν σῖτον. Ἀνδρέας δὲ ἦν ὀπισθεν τῶν βοῶν, καὶ  
λέγει τῷ Πέτρῳ· πάτερ Πέτρε, τί κόπους παρέχεις ἡμῖν...<sup>8</sup>  
τότε λαβὼν ὁ Ἀνδρέας τὸ ἄροτρον ἐκ τοῦ<sup>9</sup> Πέτρου ἔσπειρεν  
(cod. ἔσπερεν) τὸν σῖτον λέγων· ὁ σπόρος ὁ εἰς τὴν γῆν ἐρριμ-  
μένος (sed codex ξημένος) ἐν τῷ ἀγρῷ τῶν δικαίων ἔρχου (sic  
cod.) καὶ ἐλθὲ (cod. ἔλθω) εἰς τὸ φῶς<sup>10</sup>. ἐξέλθατε τοίνυν οἱ

<sup>5</sup> ἐρώμεν: ita codex. Videtur ex barbarismo conjunctivus futuri statuendus.

<sup>6</sup> ἡμᾶς: sic codex, non ut Woogius ἡμῖν.

<sup>7</sup> ita codex, sed supra κοπιῶμεν.

<sup>8</sup> Sequitur: καὶ οὐ κοπιᾷς ἡμῶν ὄντων. Woogius correxit καὶ σοί, κόπων ἡμῖν ὄντων.

<sup>9</sup> ἐκ τοῦ: sic, male Woogius εἰς. Nae magis codex τὸ σῖτον habet, ut Woogius voluit. Idem ὁ εἰς non adsequutus est, sed codex planissime ὁ ἦς.

<sup>10</sup> An ita textus tolerabiliter restitutus ait dubito.

νεανίσκοι τῆς πόλεως, οὓς εὗρον ἐν τῷ βυθῷ τῆς ἀπωλείας ἕως σήμερον· ἰδοὺ γὰρ οἱ ἀπόστολοι τοῦ Χριστοῦ εἰσέρχονται ἐν τῇ πόλει συγχωροῦντες (cod. -ρόντες) ἁμαρτίας τῶν πιστευόντων εἰς αὐτούς, καὶ θεραπεύοντες πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. εὖξασθε ὑπὲρ ἐμοῦ ὅπως ἐλεήσει με, καὶ ῥυσθῶ ἐκ τῆς ἀνάγκης ταύτης.

Πολλοὶ<sup>11</sup> δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν τῷ Χριστῷ διὰ τὸν λόγον<sup>12</sup> τῆς γυναικός, καὶ πεσόντες παρὰ τοὺς πόδας τῶν ἀποστόλων προσεκύνουν αὐτούς. αὐτοὶ δὲ ἐτίθουν τὰς χεῖρας ἐπ' αὐτούς. τοὺς δὲ ἀσθενούντας ἐν τῇ πόλει ἰάσαντο, τυφλοῖς τὸ βλέπειν ἐχαρίσαντο, κωφοῖς τὸ ἀκούειν, δαίμονας ἀπήλυνον· πᾶς ὁ ὄχλος ἐδόξαζον τὸν πατέρα καὶ υἱὸν καὶ τὸ ἅγιον πνεῦμα.

Ἦν δέ τις πλούσιος ἐν τῇ πόλει ὀνόματι Ὀνησιφόρος<sup>13</sup>. οὗτος οὖν θεωρήσας τὰ σημεῖα τὰ γινόμενα διὰ τῶν ἀποστόλων λέγει αὐτοῖς· ἐὰν πιστεύσω εἰς τὸν θεὸν ὑμῶν, δύναμαι ποιῆσαι καὶ γὰρ σημεῖον ὡς καὶ ὑμεῖς; λέγει αὐτῷ Ἀνδρέας· ἐὰν ἀποτάξει (sic) πάντων τῶν ὑπαρχόντων σου καὶ τῆς γυναικός σου καὶ τῶν τέκνων σου, ὡς καὶ ἡμεῖς ἀπεταξάμεθα, τότε καὶ σὺ ποιήσεις σημεῖα. ταῦτα ἀκούσας ὁ Ὀνησιφόρος, θυμοῦ πλησθεὶς λαβὼν τὸ ἑαυτοῦ λέντιον ἔβαλεν εἰς τὸν τράχηλον τοῦ Ἀνδρέου, καὶ τύπτων αὐτὸν ἔλεγεν αὐτῷ· μάγος εἶ· τὴν γυναῖκά μου καὶ τὰ τέκνα μου καὶ τὰ ἀγαθὰ μου πῶς σὺ ἀναγκάζεις με καταλιπεῖν; τότε ὁ Πέτρος στραφεὶς καὶ ἰδὼν αὐτὸν τύπτοντα τὸν Ἀνδρέαν, λέγει αὐτῷ· ἄνθρωπε, παῦσον λοιπὸν τύπτων τὸν Ἀνδρέαν. λέγει αὐτῷ Ὀνησιφόρος· θεωρῶ σε ὅτι φρονιμώτερος αὐτοῦ εἶ· εἰπέ μοι οὖν καὶ σὺ ἵνα καταλείψω τὴν γυναῖκά μου καὶ τὰ τέκνα μου καὶ τὰ ἀγαθὰ μου· τί σὺ λέγεις; λέγει αὐτῷ Πέτρος· ἐν σοὶ ἔημα λέγω· εὐκοπώτερόν ἐστιν κάμηλον<sup>14</sup> διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ταῦτα ἀκούσας ὁ Ὀνησιφόρος καὶ ἐπὶ πλεῖον πλησθεὶς

<sup>11</sup> Quae hoc loco sequuntur, cum iis quae praecedunt non cohaerent. Videntur igitur plura excidisse. Sed nec quae praecedunt prioribus apta sunt.

<sup>12</sup> Huc usque Woogius textum exscripsit.

<sup>13</sup> Codex plerumque ὀνησιφόρος.

<sup>14</sup> Codex κάμilon. Item postea constanter.

ὀργῆς καὶ θυμοῦ, λαβὼν τὸ λέντιον ἐκ τοῦ τραχήλου τοῦ Ἀνδρέου ἔβαλεν εἰς τὸν τράχηλον τοῦ Πέτρου, καὶ οὕτως ἔσυρεν λέγων· ὄντως μέγας μάγος, πλείων τούτου· οὐ γὰρ εἰσέρχεται κάμηλος διὰ τρυπήματος βαφίδος. εἰ δὲ καὶ δείξεις μοι τοῦτο τὸ θαῦμα, πιστεύω εἰς τὸν θεόν σου· οὐ μόνον δὲ ἐγώ, ἀλλὰ καὶ πᾶσα ἡ πόλις· εἰ δὲ μήγε, μεγάλως τιμωρηθήσῃ ἐν μέσῳ τῆς πόλεως. ταῦτα δὲ ἀκούσας ὁ Πέτρος ἐλυπήθη λίαν, καὶ σταθεὶς καὶ ἐκτείνας τὰς χεῖρας εἰς τὸν οὐρανόν, προσηύξατο λέγων· δέσποτα κύριε ὁ θεὸς ἡμῶν, ἐπάκουσόν μου τῇ ὥρᾳ ταύτῃ· ἀγρεύουσιν (cod. -εύσω) γὰρ ἡμᾶς ἐκ τῶν σῶν λόγων. οὐ γὰρ προφήτης εἶπεν ταύτην τὴν διασάφησιν αὐτοῦ ἀπαγγέλλων, οὐδὲ πάλιν πατριάρχης, ἵνα μάθωμεν ταύτην τὴν ἐρμηνείαν, καὶ νῦν ζητοῦσιν παρ' ἡμῶν τὴν τοιαύτην διασάφησιν μετὰ παρρησίας. σὺ οὖν δέσποτα μὴ παρίδῃς ἡμᾶς· σὺ γὰρ εἰ ὁ ὑμνούμενος ὑπὸ τῶν Χερουβίμ.

Ταῦτα δὲ αὐτοῦ εἰπόντος ἐφάνη ὁ σωτὴρ ἐν μορφῇ παιδίου δωδεκαετοῦς, φορῶν ὀθόνιον, καὶ λέγει αὐτοῖς· θαρσεῖτε καὶ μὴ πτοεῖσθε, οἱ ἐκλεκτοί μου μαθηταί· ἐγὼ γὰρ εἰμι μεθ' ὑμῶν πάντοτε· ἐνεχθήτω ἡ βαφίς καὶ ὁ κάμηλος. καὶ ταῦτα εἰπὼν ἀνῆλθεν εἰς τοὺς οὐρανοὺς. πανταπώλης<sup>15</sup> δὲ τις ἦν ἐν τῇ πόλει, πιστεύσας τῷ κυρίῳ διὰ Φιλίππου τοῦ ἀποστόλου· καὶ ἀκούσας ταῦτα, δραμὼν ἐζήτησεν βαφίδα (cod. ξαφήδην, vide post) ἔχουσαν μεγάλην τρυμαλιάν, χάριν παρέχων τοῖς ἀποστόλοις. τότε μαθὼν ὁ Πέτρος λέγει· τέκνον, μὴ ζητεῖ μεγάλην ξαφήν<sup>16</sup>. οὐκ ἂδυνατεῖ γὰρ τῷ θεῷ πᾶν ῥῆμα· ἀλλὰ μᾶλλον φέρε ἡμῖν λεπτήν ξαφήν. τῆς δὲ ξαφῆς ἐνεχθείσης καὶ παντὸς τοῦ πλήθους τῆς πόλεως ἵσταμένων πρὸς θεωρίαν, ἀναβλέψας ὁ Πέτρος ἶδεν κάμηλον ἐρχομένην. εἶπεν δὲ ἐνεχθῆναι αὐτήν. τότε ἐπηξεν τὴν βαφίδα (sic h. l. ipse codex) εἰς τὴν γῆν, καὶ κράξας φωνῇ μεγάλῃ εἶπεν· ἐν ὀνόματι τοῦ σταυρωθέντος Ἰησοῦ Χριστοῦ ἐπὶ Ποντίου Πιλάτου κελεύω σοι, κάμηλε, ἵνα εἰσελθῇς διὰ τρυμαλιάς τῆς ξαφίδος. τότε ἡ τρύπη τῆς βαφίδος ἠνείχθη ὡς πύλη, καὶ διήλθεν δι' αὐτῆς ὁ κάμηλος, καὶ πᾶς ὁ

<sup>15</sup> Codex habet παντάπολις.

<sup>16</sup> ξαφή codicem sensu quo βαφίς interpretatum.

ὄχλος ἐθεώρει. πάλιν λέγει ὁ Πέτρος τῷ καμήλῳ· εἴσελθε πάλιν διὰ τῆς βαφίδος. καὶ εἰσῆλθεν πάλιν δεύτερον ὁ κάμηλος. ταῦτα ἰδὼν ὁ Ὀνησιφόρος λέγει τῷ Πέτρῳ· ἀληθῶς μέγας μάγος εἶ· ἐγὼ γὰρ οὐ πιστεύω, εἰ μὴ ἐγὼ πέμψω καὶ φέρω βαφίδαν (cod. -ἰδην) καὶ κάμηλον. καὶ προσκαλεσάμενος ἕνα ἐκ τῶν παιδῶν αὐτοῦ λέγει αὐτῷ λαθραίως· πορεύθητι καὶ φέρε μοι ὧδε κάμηλον καὶ βαφίδαν (cod. -ἰδην)· εὐρὲ δὲ καὶ γυναῖκα μεμιαμένην, καὶ αὐτὴν ἐπιβιάσας ἐνεγκε ὧδε. οἱ γὰρ ἄνδρες οὗτοι μάγοι εἰσίν. μαθὼν δὲ ὁ Πέτρος τὸ μυστήριον διὰ τοῦ πνεύματος λέγει τῷ Ὀνησιφόρῳ· πέμψον, φέρε τὴν κάμηλον καὶ τὴν γυναῖκα (sic) καὶ τὴν βαφήν. ὡς δὲ ἤνεγκαν, λαβὼν ὁ Πέτρος τὴν βαφήν ἐπηξεν εἰς τὴν γῆν. ἡ δὲ γυνὴ ἦν καθεζομένη ἐν τῇ καμήλῳ. τότε λέγει ὁ Πέτρος· ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἐσταυρωμένου κελεύω σοι, κάμηλε, ἵνα εἰσελθῇς διὰ τῆς βαφίδος ταύτης. εὐθέως δὲ ἠνοίχθη τῆς βελόνης ἡ τρύπη καὶ ἐγένετο ὡς ἡ (sic) πύλη, καὶ εἰσῆλθεν δι' αὐτῆς ὁ κάμηλος. λέγει πάλιν ὁ Πέτρος τῷ καμήλῳ· εἴσελθε πάλιν δι' αὐτῆς, ὅπως ἴδωσιν πάντες τὴν δόξαν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅπως πιστεύσωσιν τινες εἰς αὐτόν. τότε εἰσῆλθεν πάλιν ὁ κάμηλος διὰ τῆς βελόνης. ἰδὼν δὲ Ὀνησιφόρος ἐβόησεν λέγων· ἀληθῶς [μέγας]<sup>17</sup> ὁ θεὸς Πέτρου καὶ Ἀνδρέου, καὶ ἐγὼ ἀπὸ τοῦ νῦν πιστεύω εἰς τὸ ὄνομα τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ. νῦν οὖν ἀκουσον τῶν ξημάτων μου, ὦ Πέτρε. ἔχω τοῖς ἀρσύρας, ἀμπέλους καὶ ἀγρούς· ἔχω δὲ καὶ εἴκοσι ἐπτὰ λίτρας χρυσοῦ καὶ πεντήκοντα λίτρας ἀργυρίου· ἔχω δὲ ἀνδράποδα πάμπολλα. παρέχω τοῖς πτωχοῖς τὰ ὑπάρχοντά μου, ὅπως καὶ ἐγὼ ποιήσω ἐν θαῦμα ὡς καὶ ὑμεῖς<sup>18</sup> . . . ὁ δὲ Πέτρος ἦν λυπούμενος, μήποτε οὐκ ἐνεργοῦσιν αὐτῷ αἱ δυνάμεις, ἐπειδὴ οὐκ ἦν λαβὼν τὴν ἐν Χριστῷ σφραγίδα. ταῦτα δὲ αὐτοῦ ἐνθυμουμένου, ἰδοὺ φωνὴ ἐκ τοῦ οὐρανοῦ λέγουσα πρὸς αὐτόν·

<sup>17</sup> Hoc vel simile quid supplendum videtur, nisi magis ἀληθῆς pro ἀληθῶς.

<sup>18</sup> Sequitur in codice: ἐὰν βέλῃς, καὶ σὺ ποιήσεις (sed iota subscriptum codex nusquam habet) ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, quas non sana esse apparet. Possit concili ita fore scriptum fuisse: λέγει αὐτῷ Ἀνδρέας· ταῦτα ἐὰν βέλῃς, καὶ σὺ ποιήσεις ἐν etc. Sed eodem iure etiam alia concili possunt.

κελεύω σοι<sup>19</sup>, ποιήσον αὐτῷ ὅσα θέλει, ὅθεν πληροφορῶ αὐτὸν  
ὡς βούλεται. λέγει αὐτῷ ὁ Πέτρος· τέκνον, δεῦρο, ποιήσον ὡς  
καὶ ἡμεῖς. προσελθὼν δὲ ὁ Ὑψησιφόρος ἵσταται ἔμπροσθεν τῆς  
καμήλου καὶ τῆς βαφίδος, καὶ εἶπεν· ἐν ὀνόματι] ....<sup>20</sup>

<sup>19</sup> κελεύω σοι: ita reposuimus pro κέλευσον, quod in codice est.

<sup>20</sup> Hunc in modum exit codex. Quae enim folio insequenti (115) leguntur,  
ad vitam S. Barbarae pertinent.

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Jenae, typis Fr. Frommann.

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